A GREAT SAVANT

MAHAMAHOPADHYAYA GOPINATH KAVIRAJ

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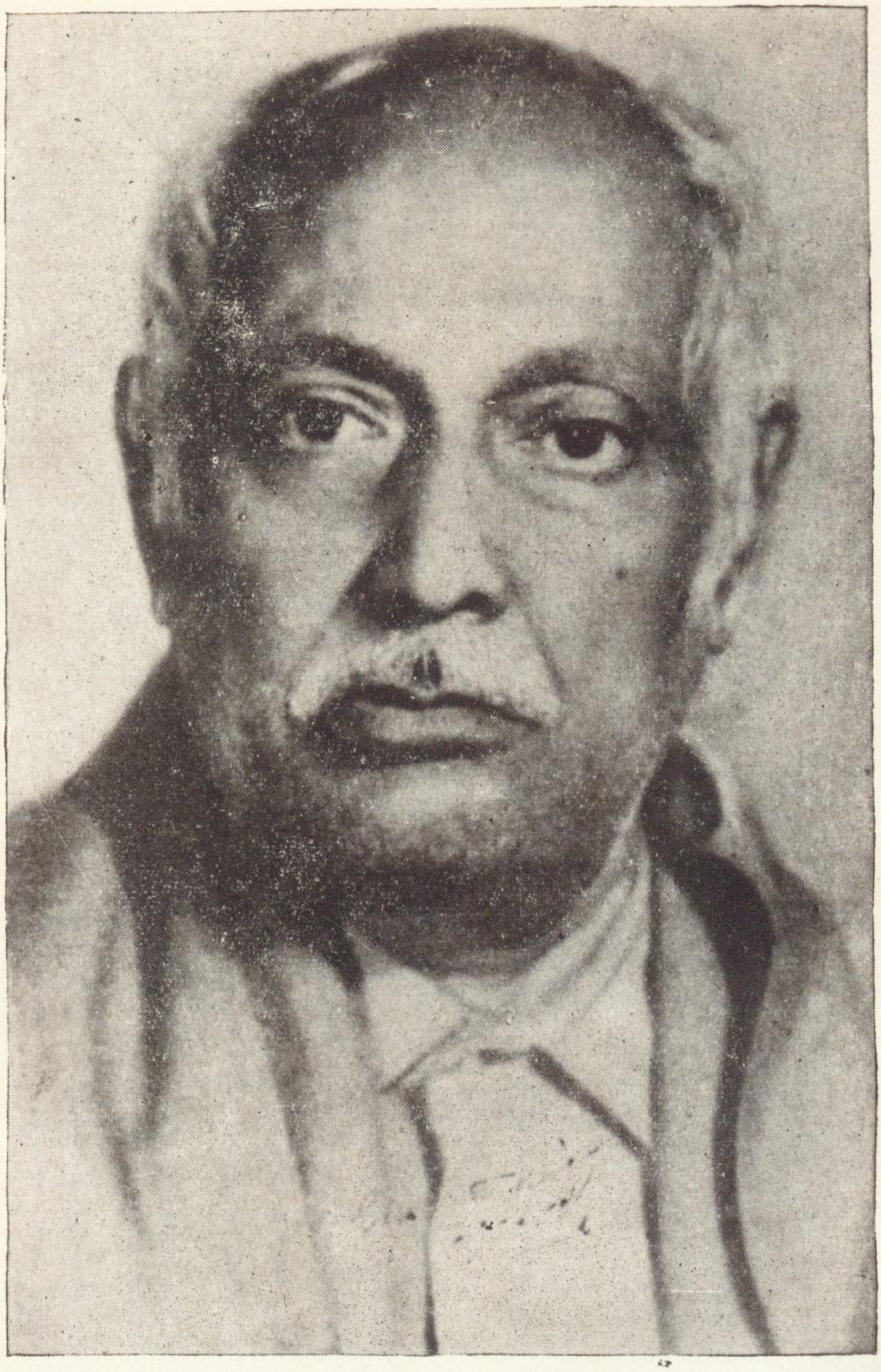

Mahamahopadhyaya Dr. Gopinath Kaviraj

I

GOPINATH KAVIRAJ : The Man and His Message

Many eyebrows were raised when Gopinath Kaviraj was proposed for an honorary fellowship of Burdwan University as late as 1964. Even then he was very little known to academics of Bengal. Though born just a century ago in September, 1887 in a remote village called Dhamrai, in Dhaka district (now in Bangladesh), Gopinath was forced to leave his homeland because of ill-health and to seek asylum in far-off Jaipur to complete his college education.

From Jaipur Gopinath came down to Varanasi for his postgraduate studies at the then Queen's College, where the principal, Dr. Venis, took him under his care and shaped his future career by initiating him in epigraphy. From a research scholar he was later appointed librarian in the same college Gopinath immediately plunged into an intense study of manuscripts in the college collection. From the Saraswati Bhavan, as the library was called, he started publishing the Prince of Wales texts and studies, which won him recognition as a profound scholar. He finally rose to be the principal of the college but retired prematurely in 1937 to devote himself entirely to research.

At Varanasi, Gopinath came to be known as the moving Visvanatha, a living encyclopaedia. He was equally at home in all the branches of Indian philosophy, epigraphy, ancient Indian history, literature, Buddhism and Jainism. Research scholars from all parts of India sought him out for guidance. He was awarded the title of Mahamahopadhyay by the British Government in 1934 and free India also honoured him with 'Padma Vibhushan' in 1964. Indian universities vied with each other in conferring honorary degrees on him.

But all these honours hardly touched him nor are they any measure of the greatness of the man, whose centenary is being celebrated by Sahitya Akademi, the Indian Council of Philosophical Researches, Bangiya Sahitya Parishad and a host of other Universities. Gopinath was not just a scholar to be admired. As he himself told his great admirer, the mystic musician Dilip Kumar Roy, he was an explorer of the realms of consciousness. He never had the pretension of teaching others but forever tried to learn from others.

As he learnt from books, which he used to read avidly, so also he benefited from conversations with saints. He knew for certain that the true illumination can dawn only if one can light his lamp from a living flame. He, therefore, renounced academic glory to sit at the feet of his guru, Swami Vishuddhananda Paramahanmsadeva, who physically demonstrated to him the truth of all that he had learnt from the scriptures. This Swami, commonly known as Gandha Baba because he could produce perfume from nowhere, taught him "*Suryavijnana*" or the science of the Sun. The Sun is at once the creator and destroyer of everything in the universe and, if anyone can get hold of this supreme principle, he or she can produce at will anything from anything. The world being all one, everything is contained in everything and Gopinath Kaviraj was initiated in this supreme science of unity by his great guru.

The uniqueness of Gopinath Kaviraj lies only in his life-long pursuit of this unity of all existence. Nobody ever

heard him speak ill of anybody or any subject. He would readily accept the best out of the worst, believe what is almost unbelievable and thereby allow himself to be misunderstood as credulous. Yet he would never stop believing that reality can reveal itself at any time and anywhere. As all existence was one to him, he fondly hoped that some day the entire humanity will taste the joy of freedom. Not individual salvation, but cosmic or global liberation from the sorrows and sufferings which haunt us now was his supreme goal. To many he may remain an enigma for the contradictory nature of his personality, combining in himself the profundity of a scholar and the simplicity of a child. But his name will be graven deep and fair on the rolls of immortality for his love of humanity and for the catholicity of his mind.

II

REMINISCENCES

It was on a winter evening in 1944 at Varanasi that I had the privilege of my first meeting with the great savant, of whom I had been hearing since my childhood. I had gone there with a research fellowship at the Hindu University. My revered father, who was a great friend and admirer of MM. Kaviraj, insisted on my accepting the fellowship instead of going in for a teaching job as I shall have the rare privilege of sitting at the feet of such a savant and he added, if I could even pick up a few pebbles from the shore of this great ocean of learning my life would be worthwhile. It was with great trepidation that I entered his room. The room was strewn all over with books of various kinds and in the midst of them sat a shining figure who looked at me with his still more shining eyes. The vastness of his learning, the depth of his spiritual experiences had won for him the title of '*Sacala Visvanatha*'—a moving or living Visvanatha. To have been in Varanasi and not to have met Gopinath Kaviraj means that one has never been to the holy city of that name. I wondered what was the secret of his name and fame.

As I came to know him more intimately, as years rolled on, it was revealed to me that here was a man who had attained the dizzy heights of philosophical and spiritual wisdom and yet at the same time retained the faith and simplicity of a child. The world is wide and time is infinite. Scholars and savants are all over the world and more will come in the future. But I am sure there will be no second Gopinath Kaviraj as this uniqueness of personality—the inconceivable combination of simplicity and profundity—Nature had produced only once in him.

I was overwhelmed by his affection and kindness on the very first day of our meeting and I am sure this has been the experience of all who had once been to him. I was still to decide about the subject of my research and to my amazement he immediately went on suggesting nearly fifty topics for research in one breath ! The wide sweep of his learning simply took me off my feet and I felt completely bewildered.

Day after day I watched wondrously how a stream of people from all walks of life used to flock to him and he would go on untiringly distributing the wealth of his wisdom to each and every one of them. He would never distinguish between the academically qualified and non-qualified and so among his students or listeners to his discourses, I used to find eminent University teachers and reputed scholars as well as almost unlettered commoners or spiritual aspirants. But all of them used to have their full. Nothing was withheld from any one. From the supreme heights the purest water of the Gangotri would flow, as it were, on the heads of all, who came near the stream, without distinction.

Another remarkable aspect of his character was his simple faith or ready willingness to accept anything as true. This has proved an enigma to many and some are even inclined to take it as an inherent weakness of his character and lack of the critical faculty. I was also a little perplexed at first and could not reconcile how a man of such profound learning and wisdom could so readily believe or accept as true anything that was

reported to him as a mystical experience. Later, however, as I came to know him intimately I realised that its root lies in the integral philosophy of his life. To him the entire world is 'Sivamaya'. The one Siva has concealed himself by his *Nigrahasakti* and appears to us as the world. But He has His *Svatantryasakti* too and so He is always free and if He so chooses He may reveal himself in toto whenever or whereever He may choose. So it is always wise to keep an open mind and accept readily whatever appears as a divine revelation and if it does not stand the test of time or close scrutiny of reason we could later dismiss it as nonsense. The real '*Astikyabuddhi*'—that God is and can reveal himself,—anywhere and at any time,—I have found thus embodied only in him.

As I used to sit at his feet taking lessons in Patanjala Yoga Darsana I was amazed by the originality of his interpretations. This, I realised, was born of his own supreme intuition. The meaning he used to reveal to us day after day could not be had by scanning the commentaries or by any critical analysis of the texts. He, of course, remembers with gratitude the new light and inspiration he received in the studies of Patanjali from a great Yogi and Savant, the late Sasibhusan Sanyal alias Sivaramkinkar Yogatrayananda.

Though the range of his scholarship is amazingly wide, beginning from Veda, Tantra, Yoga, down to poetics, iconography, etc., he finds himself in his own when he deals with the Agamas. The Agama Sastra would have remained a sealed book to all if he had not come forward to interpret it. In Agamas he has found the consummation of all philosophies, the fulfilment of his supreme Advaitic vision. All philosophies are engaged in their own way in offering solutions to the crux of all problems : how the many is related to the One. But no solution is fully satisfying. Some have kept the two apart, some have denied the existence of one or the many but nowhere, except in the Agamas, do we find that transcendent vision which reconciles the two as equally real and important aspects of the same one Supreme Reality.

Out of this transcendent vision is born his wide catholic outlook. He never decries any school of thought but assigns to each its own value and place in the comprehensive canvas of human speculations and grades of experience. He unerringly points out the shortcomings or drawbacks of certain systems of thought while at the same time he never fails to emphasize the true import of them, which has become blurred or distorted by later interpretations. For instance, in his exposition of the Agamic integral vision I have heard him denouncing a thousand times the Sankara Vedanta as a partial and one-sided view of things but I have also heard him repeatedly pointing out that what Sankara really meant to convey was this transcendent vision, which became distorted later on in modern Vedanta. Similarly in giving us lessons in Yoga philosophy, he would point out the shortcomings of Kaivalya, the highest ideal of Yoga but he would also suggest, at the same time, that there is a hint in one sutra of Patanjali (*Sattvapurusayoh Suddhisamye kaivalyam*) to that supreme Kaivalya in which Prakriti also is regenerated and not simply alienated or cut off from Purusa. If Prakriti also becomes as pure as Purusa there can be no question of Purusa dissociating itself from Prakriti, which being *trigunatmika* is generally considered to be impure. So if Prakriti becomes *cinmayi* the state of kaivalya becomes one of *samarasya* as in the Agama. In such thousand ways of daring original thinking he would show us the point of reconciliation and difference between the different systems of thought. All the levels of thought were open as it were before his wide vision simultaneously.

While listening to his discourses, when he becomes animated and inspired to a degree beyond our imagination, it becomes difficult at times to hold on to the thread of the original point of discussion. Being quite at home with all the systems of thought, Eastern as well as Western, he would draw parallels from other sources to make his original point clear and the listener also is thus carried off as in a stream. While I used to be thus carried to the heights of his Himalayan wisdom, I felt

like one listening to the classical piece of music rendered by a great musician, who would display faultlessly subtle intricacies of different ragas or tunes in the same one piece to enrich his composition. Such was my feeling of being enraptured day after day whenever I went to sit at his feet.

Almost every day he would start his discourses even without taking his breakfast at about 9 a.m. in the morning immediately after his prayers and this will continue uninteruptedly till 1 p.m. or more and he would forget even taking his lunch inspite of being reminded by all of us that it was getting too late. To me it appeared that he considered these discourses as his sustenance more than the ordinary food and that is why, I have found him, though stricken with a mortal disease like cancer, never denying anybody the privilege of hearing him. His listeners too feel like uttering : *bhuyah kathaya triptir hi srnvato nasti te amrtam.*

Physically down and out during the closing years of his life he would still exhibit the enthusiasm of a youth if anyone asked him any question relating to the ultimate problems of life. As I had never heard him denouncing any system of thought so I had never heard him speaking ill of anybody, which I consider to be another amazing phenomenon in this modern age of selfish strife and jealousy. He knew about the failings and shortcomings of all who approached him but there was not a word of censure from his lips about anybody. He would visit any saint you would like to take him to and he will not come back disappointed even if the person visited had no saintliness in him, for the next day you will hear from him about some remarkable traits of his character which his eyes alone could discern.

Inspite of being a legendary figure in his lifetime in the field of Indian wisdom, he always considered himself to be as insignificant as a speck of dust. Such was his humility born of the true wisdom. Once when he came to Calcutta a few years back a lady introduced herself to him by saying that she had been very keen to meet him as she had heard much about

him since long from me and to this he immediately replied: 'Then you must not have got a true picture about me as he (pointing out to me) must have painted me in high colours to you and not given you the right idea' !

Such was Gopinath Kaviraj, my revered Acharya, whose debt I can never repay in my life. He had attained the perfection of wisdom (*Prajna-paramita*). Out of this *Prajna-paramita* had blossomed forth the *Karuna-Pundarika*, the lotus of compassion and I am one of the insignificant souls who had been blessed by the touch of that ever flowing compassion.

III

THE INTEGRAL PHILOSOPHY OF M.M. Gopinath Kaviraj

Before trying to determine the exact nature of the contribution of M.M. Gopinath Kaviraj to philosophy in general and Indian philosophy in particular, it will be a very worthy exercise to ascertain how he himself viewed Indian philosophy. In other words, what was his conception of Indian Philosophy and whether it is really acceptable to us.

In discussing the particular view-point of Nyaya Vaisesika philosophy, which has provided all the systems of Indian philosophy with the indispensable logical framework in which they are to be couched, M.M. Kaviraj at the very outset reminds us that its leading ideas too are rooted in the religious speculations of early India.[1] He refers to Haribhadra as well as Rajasekhara to prove his point that the Nyaya and Vaisesika systems were in their inception affiliated to (at any rate coloured by) Saiva Cult.[2] A man of keen common sense, M.M. Kaviraj was aware that here he may be accused of mixing up religion with philosophy and so he presents by way of Introduction 'a few words concerning the aims and methods of this philosophy and the meaning of philosophy in general in India'.[3]

First of all, he distinguishes between Revelation and Reason in very clear terms and affirms that 'Reason, unaided by the light of this Revelation, would be a groper in the dark and would never be able to discover the truth which is incapable of analysis and synthesis'.[4] If discovery of truth is the aim of philosophy and if philosophy means only the realm of Reason, its effort will be self-stultifying unless this Reason is made subservient of Revelation or Faith. Thus according to M.M. Kaviraj 'the ultimate source of true knowledge is Revelation'.[5] We may then justifiably charge him as undermining Reason and thereby dismissing or putting in a secondary place, philosophy, which has its very foundations on the bedrock of Reason and Reason alone.

M.M. Kaviraj, however, shows the utility as well as indispensability of philosophy unerringly when he states that 'as the fact of revelation cannot be accepted without any questioning in the present state of our life, we have to study them with the help of our reason'.[6] Reason is, therefore, not to be dispensed with but its limitations must be acknowledged at the same time. 'The function of reason', according to him, 'is simply to beget a notion of *possibility* (*sambhavanabuddhi*) in regard to a certain proposition, and not of its certainty'.[7] For certainty, 'the intellectual processes have to be supplemented by processes of personal realisation, viz. concentration and abstraction'.[8] In other words, *manana* has to find its fulfilment in *nididhyasana*. *Manana* or philosophising through reason is indispensable, for unless the mind is made free from the disturbing factors of doubt (*asambhavana*) and perversion (*viparitabhavana*) it will not receive the truth and here 'the process of rational demonstration *(manana)*, which is implied in all philosophy' comes to our aid. Yet the limitation of *manana* must always be borne in mind : 'even at this stage the seed of uncertainty is not wholly gone ; the root of all errors still remaining, illumination of consciousness resulting in the Vision of Truth cannot of course follow'[9]. M.M. Kaviraj, therefore, concludes that 'philoso-

phy, if rightly understood, is then only a step in the cultivation of man's life. To be at all fruitful it must work in subordination to, i.e. on the data supplied by, Revelation. Else, it is apt to run astray'.[10]

One may still protest that it is not a right understanding of philosophy, though M. M. asserts that 'all the systems pledge unconditional allegiance to Revelation'.[11] And even the Buddhist and the Jaina philosophies accept in their own way the necessity of this[12]. He gives a significant quotation from Madhusudana Sarasvati's *Advaitaratnaraksa* in support of this. But still it becomes difficult for the rational and reasoning mind to accept the subordination of reason, which, it apprehends, will make all philosophy barren and fruitless. This apprehension is caused by a narrow and limited view of philosophy. If we take a wider view of philosophy, as the late lamented eminent philospher Kalidas Bhattacharya has done by pointing out 'its two quite different forms', then the difficulty in accepting the position of M. M. Kaviraj may be crossed. Prof. Bhattacharya makes this significant observation at the very beginning of his Mahamahopadhyaya Gopinath Kaviraj Memorial Lectures (1980) of the Calcutta University :

'Philosophy, including metaphysics and epistemology, has developed in two quite different forms. In one form, it is only an intellectual account—a system of theories (hypotheses) about the nature and behaviours of whatever is real—much as it is the case with Science too, though here, in the case of philosophy, more advanced because claiming concern with deeper and more fundamental features of reality....There is, however, another kind of philosophy—both in India and the West—ever running parallel to this 'intellectual' philosophy. It consists of statements of course as far systematic and intelligible as possible—of what one actually experiences through sustained attention. In this philosophy intellect in the form of logical analysis, definition, deduction etc. is never made a fetish of, 'intellectual manipulation is not resorted to unless absolutely needed.'

M. M. Kaviraj was an exponent par excellence of this second type of philosophy which he 'actually experienced through sustained attention'. By 'sustained attention' Prof. Bhattacharaya possibly means *dhyana* or *nididhyasana* and being a contemplative by nature, M. M. Kaviraj could easily get immersed and absorbed with any philosophical problem to bring out its intrinsic nature and throw the light of his own revelation on it. In this respect, he was a unique philosopher of his kind and we shall try to bring out some of his original thinking on many age-old problems of philosophy.

All philosophical systems are engaged in finding an answer to the riddle of creation. From what cause has this effect in the form of the world been produced ? What is the relation between the cause and the effect ? M. M. Kaviraj has dwelt at length on this problem of causality from different points of view. He makes a significant and almost startling statement when he affirms that 'truly speaking, Sankhya-Yoga, as much as Vedanta is an advocate of the identity of *nimitta* and *upadana*.' The Sankhya-Yoga establishes this identity on the background of Prakriti and by a brilliant analysis, M. M. Kaviraj establishes that 'the distinction between *nimitta* and *upadana* is a pseudo-distinction and has no existence on the plane of pure prakriti which is universal Being and Essence'.[13] He elaborates this point by stating that 'Prakriti is self-moved (*svatahparinamini*), motion is inherent in it by nature and does not come to it from without. It (as *rajas*) is an aspect of its Being. The efficiency of the *nimitta*—and this is all that we mean by causal operation—consists only in the removal of the *prohibens* in the way of Prakriti (*tamah*, *avarana*) and in the consequent liberation of the *vikaras*, the forms, held so long in confinement within the womb of Prakriti'.[14] He goes on further to point out that 'the removal of this *avarana* constitutes the efficiency of the *nimitta* and is the sum and substance of all casual operation. The *nimittas* do not lend any impulse to the material nor can they bring out what is not implicitly contained in it.' This is indeed a very unique presentation of

the Sankhya-Yoga view of causality which is not found anywhere else.

Similarly original is his statement that 'since every subsidiary prakriti—finite cause, is ultimately permeated by and coincident with pure Prakriti, it naturally follows that every individual thing in nature contains every other thing potentially'[15]. Apprehending that this statement violates the major postulate of *Satkaryavada* that every effect is related to its own appropriate material (*upadananiyamat*), he adds in a footnote that 'the arguments in Sankhyakarika viz. *upadananiyamat* etc are in consonance with our ordinary experience which justifies the restriction. An effect, to be brought forth, requires an appropriate material (and appropriate subsidiary causes). This is so, because we are dealing with limited prakriti and with limited human resources. But to the Yogin, to whom the entire Prakriti is open, it is easy to evolve anything from anything'.[16] That this statement is not dogmatic but quite logical is evident from the irrefutable argument that 'every finite cause is ultimately permeated by and coincident with pure Prakriti'. M. M. Kaviraj is on fresh grounds here in distinguishing between *prakritis* and *Prakriti* and showing the inherence of the former in the latter.

On the fact of *parinama* also, M. M. Kaviraj throws a flood of light in his brilliant analysis of its three states or stages viz. *dharma*, *laksana* and *avastha*. Ultimately it comes down to the sequence of *ksanas*, which is known as *krama*. He used to point out that in Sankhya-Yoga, *vivekaja jnana* is as much important as *vivekajnana*, which we generally skip over. The former is achieved through a thorough knowledge of *ksana* and its *kramas* and this bestows omniscience and omnipotence on the knower. Prakriti must be thoroughly known and controlled before it can be surpassed or separated. This interpretation also is unique and original.

This equal emphasis on *vivekajnana* as well as *vivekajajnana* marks out M. M. Kaviraj as the propounder of an integral philosopher. He was as much interested in the moment to

moment evolution of Prakriti as in the timeless immutable nature of the Absolute or Purusa. His interpretation of the Samkhya-yoga's conception of *Kaivalya* or liberation was also unique in its integrality. We generally conceive of it as a state of utter separation between Matter and Spirit, Prakriti and Purusa but he used to point out that this is only one aspect of *Kaivalya*, the other aspect we generally ignore which has been very clearly set forth in Yoga-Sutra (3.55) as '*Sattvapurusayoh suddhisamye kaivalyam*'. Here it is stated in very clear terms that both *sattva* and *purusa* must be equally pure and in this coalescence alone is *kaivalya* achieved. Matter must be raised to the status of the spirit if the dichotomy is to be healed and a seamless whole is to be attained.

If we find it difficult to accommodate such a view within the framework of the traditional Samkhya-Yoga though its own text hints at it as pointed out by M. M. Kaviraj, this view has been elaborated and fully developed in the Advaita Saiva Agama of Kashmir. M. M. Kaviraj, therefore, finds the full sustenance of his own integral outlook from Kashmir Saivism, of which he was one of the most rare and distinguished exponent. Prof. Kalidas Bhattacharya is of the opinion that 'he was fundamentally a Saivaite and discovered that liberalism in the heart of Saivism itself'. But we wonder if he can be marked as an adherent of any one particular school of philosophy, for on Prof. Bhattacharya's own admission he 'developed his Saiva Philosophy in such a manner that with some small change or twist here and there it turns easily into Saiva dualism, other forms of Tantrism and Yoga and also into different forms of Mahayana Buddhism and Vaisnavism (and so beautifully into the Gaudiya form of the latter too), and even into the Sankarite form of Advaita Vedanta'.

One must not, however, think that a curious amalgam of different systems of philosophy is all that was dished out by this great savant or that he propounded some form of eclec-

ticism only in the last analysis. He left the stamp of his own integral philosophy on whatever he touched and expounded and it is for posterity to judge if the interpretations put by this polymath are only his fanciful impositions or well grounded in those philosophical systems themselves. If he has been able to draw our attention to some aspects of those systems which we had ignored or skipped over in our erstwhile studies of them, he has fulfilled the role of a true teacher, an original thinker and a distinguished philosopher and all our respectful homage is due to him for this distinct service in the field of Indian philosophy.

IV

MAHAMAHOPADHYAYA Dr. GOPINATH KAVIRAJ :

His Original Contribution to Philosophy

Philosophy is a pursuit for truth. The Truth is veiled to the common eye and one has to pierce through the veil to see the face of Truth. To connote this 'seeing' the Indian term for philosophy has been *darsana*. The savant, whose life and philosophy this seminar has been privileged to discuss, was a life-long seeker after Truth and as such was a philosopher *par excellence* as well as a *darsanika* in the true sense of the term as he had seen that Truth face to face. In this lies the uniqueness of Mahamahopadhyaya Dr. Gopinath Kaviraj that he was at once a *srotriya*, well-versed in all the *sastras*, as well as *brahmanistha*, firmly stationed in the supreme consciousness. He was a *Risi*, a seer who had seen Truth in all its facets *(risir darsanat)* as well as *Kavi* who could communicate through faultless charming expression his realisation of the Infinite. Those who were privileged to sit at his feet and had the good fortune of being bathed in the perennial stream of illuminating vibrant words that flowed from his lips alone can testify to the truth of the above statement.

To many Gopinathji was a mystic and not a philosopher in the true sense of the term. If a realised soul is termed a mystic, he was certainly one in every sense of the term. But there was nothing vague or mystifying in his expositions of truth. On the contrary, his reasoning was so lucid and faultless as well as logical that even a sceptic had to own the truth of his statements. So he was also an ideal philosopher. But did he contribute anything original in the field of philosophy ?

To my mind his first and foremost contribution in the field of philosophy has been to set forth anew the true aim of all Indian philosophies. In fact, he is the only Indian philosopher who has put us over again on the right track of philosophical pursuit. This may appear as a tall claim but to make the point clear let me quote his own words, where he beautifully expresses his own idea about the aim or goal of Indian philosophy:

'In India, philosophy, especially in its earlier and truer form, was intended to serve a practical purpose. Bare speculation is invariably condemned as waste of energy, in as much as it leads nowhere ; speculation is deemed blind without the guiding light which revelation or Higher Perception alone can furnish. Thus the premises from which Reason has to draw its inferences are naturally beyond its own reach and stand outside of itself.'

Gopinathji, therefore, clearly puts forth the role of reason in the search for truth by pointing out its limitations. To quote again :

'Reason is, by nature, impotent and cannot in anywise overstep its data. It is not creative nor intuitive ; its function is interpretation of facts. Its ultimate resort is, therefore, nothing short of direct experience.'

But if direct experience is to be adhered to should we then base our reasoning only on the sense-data, which are limited, distorted and often wrong and confused ? To this he replies :

'But as human experience is limited in its scope and is liable to error, the experience on which our reasoning is based must be conceived as infinite and free from all the defects

incidental to erring humanity. This infinite experience is embodied in the revealed scriptures.' To those who want to discard revelation as mere nonsense or mental fancy, Gopinathji sounds a note of warning: 'Reason, unaided by the light of this Revelation, would be a groper in the dark and would never be able to discover the truth which is incapable of analysis and synthesis.' Precisely for this reason, he points out, 'to the general Indian philosopher, therefore, seeking to build up his individual system of thought on the bedrock of supra-rational illumination contained in the Vedas or Agamas, much in the same fashion as to the schoolmen of medieval Europe, reason is subservient to faith. "Believe and then know",—*Sraddhavan labhate jnanam*—this seems to be the motto of Indian philosophy.'

In assigning the right role of philosophy, Gopinathji states clearly thus: 'Philosophy, if rightly understood, is then only a step in the cultivation of a man's life. To be at all fruitful it must work in subordination to *i. e.* on the data supplied by Revelation. Else it is apt to run astray.' One may object that this subordination of reason to revelation is practically an abandonment of philosophy but Gopinathji strongly affirms that it is not so but on the contrary only assigns its rightful place. He points out that 'in the general scheme of a man's inner culture the study of philosophy is given a secondary, though a necessary place:

atma vare drastavyah-srotavyo mantavyo nididhyasitavyah
srotavyah srutivakyebhyo mantavyas co'papattibhih/
matva ca satatam dhyeya ete darsanahetavah//

This implies that the ultimate source of true knowledge is revelation, but as the facts of revelation cannot be accepted without any questioning in the present state of our life, we have to study them with the help of our reason. As soon as it is brought home to us that these facts are quite possible and not irrational, the function of reason as a factor of our culture is fulfilled.'

What then is the function of reason ? Gopinathji sets it forth very clearly thus : 'For this function is simply to beget a notion of *possibility (sambhavanabuddhi)* in regard to a certain proposition, and not of its certainty. Certitude can never be reached by the intellectual faculties *(cf. tarkapratisthanat)*'. It has, therefore, a limited role viz. removing 'the disturbing factors of doubt *(asambhavana)* and perversion *(viparitabhavana)* in order to make the mind fit to 'receive the truth.'

He, therefore, concludes that 'the process of rational demonstration *(manana)*, which is implied in all philosophy, aims at removing this element of doubt and producing a belief that the proposition as laid down in the scriptures is likely enough.' He also reminds that 'the word for philosophy in India variously appears as *nyaya, anviksiki* etc. and the *Nyayavartika's* statement viz. *Samsayadi bhedanuvidhayini anviksiki* implies that philosophy is meant for dispelling doubts on the principle that *nanupalabdhe na nirnite nyayah pravartate.* A categorical enunciation of the truths is not its province—it deals with reasons of things.'

Having properly assigned the place of philosophy and also having indicated its important and indispensable role in the human pursuit for Truth, Gopinathji makes another significant contribution in the field of philosophy, which follows from the first viz. Truth, which is the single goal of all philosophies, is one and indivisible. He had such an all-embracing view that he never looked down upon any system of philosophy nor did he ever think of discarding any as useless. To him all the viewpoints were real and true according to the respective realms from which they originated. To speak again in his own words : 'It is easy to understand how different systems of philosophy, apparently conflicting with and subversive of one another, originate. The Highest Truth, which lends itself to the light of supra-mental Intuition, is indeed one and indivisible, but it appears in diverse forms when looked at from diverse points of view corresponding to the capacities and tastes of the individual *Sadhakas*.' The differences in the

formulation of the same single Truth are unavoidable because, he points out unerringly once again, 'so long as the individualised consciousness asserts itself— so long as we are unable to dispense with "mind" as an organ of knowledge—it is vain to hope for the attainment of the *Absolute Truth.* Relative or partial truth is all that can be reached by human reason. And these relative or fragmentary truths or aspects of the Absolute Truth, are held to be the immediate ends of the different systems of philosophy.'

Does human reason then stand self-condemned by its own intrinsic nature and is there no hope for it to rise above the fragmentary or relative ? Gopinathji here presents his all comprehensive outlook wherein alone lies a great hope for all of us who are bogged in our narrow viewpoints, imprisoned in our hard shell of dogmas, creeds and systems of thought, when he reminds us that 'they (i.e. different systems of philosophy) represent varying stages in the ascending order of the *Sadhaka's* journey in quest of self-realisation. When pieced together and studied in the light of the resultant whole, they will present a sublime picture of synthesis, fraught with deep significance and interest to humanity. An indirect and veiled picture is this ; but it is the grandest within the reach of our mind.' In this 'piecing together and presenting a sublime picture of synthesis' lies the most significant contribution of M. M. Kaviraj and he was unparalleled in this field.

From the foregoing account one should not be misled to think that Gopinathji was an advocate of ecclecticism. His piecing together was not based on the principle of getting the best out of everything but on the bedrock of a fundamental unity whose golden thread runs through all. He himself propounds the logic behind this synthesis thus : 'One thing remains to be noted. The piecing together or co-ordination of the systems is possible, simply because there is at bottom a real unity. For all the systems pledge unconditional allegiance to Revelation. It is in their mode of interpreting the scriptures, determined by the capacities of the people for whom they are

meant, that the systems vary. Even the Buddhist and Jaina philosophies accept in their own ways the necessity of this.' In his unique manner of synthesising the different systems of philosophy, Gopinathji used to invariably point out that the highest truth had been communicated through each of them though sometimes in a concealed or a veiled manner and he, who has the eye to discern, will immediately discover the supreme reality through any one of them. For instance, we are generally of a confirmed opinion that the Samkhya-Yoga system of thought advocates a sundering of matter and spirit in order to attain Kaivalya or liberation. But it was only Gopinathji's discerning eye which could point out that even a divinisation of Prakriti or matter through an absolute purification and thereby bringing it on a par with the Self or Purusha was advocated for the real Kaivalya in a sutra of Patanjali: '*Sattvapurusayoh suddhisamye Kaivalyam.*' In this way, whichever system he taught or explained, orthodox or heterodox, contained flashes of that highest illumination and so he never despised or undermined any system.

This rare phenomenon became possible in him because of his wonderful clarity of intellect, which seized directly the unity behind all the diversities of doctrines or systems. In explaining the unity and the way to attain it, he affirms: 'The unity, of which Revelation is an expression, is transcendental. The Risis—the Sages and the Illuminatii—split up, by an apparent process of self-division, this unity into concepts of symbolical knowledge, arranged them in a certain grade of increasing purity and laid them before the intellectual faculties to play with. If rightly pursued, these will result in a wonderful clarificatiou of the intellect, when the "mind" will cease to work and vanish. On the bare soul, Truth will then dawn as a flash of lightning, dispelling all doubts and uncertainties.'

Philosophies differ because our intellectual faculties differ, because our patterns of mind differ. We would not have mutually broken our heads if we had that integral vision which looks upon the different formulations of the one supreme Truth

as expressions through a certain grade of increasing purity. In this connexion, Gopinathji reveals the secret of *adhikarabheda*, which is a fundamental thing in Indian philosophy. He points out that 'this is the secret of what is technically called *adhikarabheda*, which means that not every man is capable of receiving every form of truth. The faculty of understanding develops gradually, and in the course of this development, truths which once seemed unintelligible and vague begin to assume a depth of meaning and are accepted.' He makes a prophetic statement when he says that 'it is thus that the folly of one age is turned into wisdom in another. So with countries and individuals.'

Thus the *adhikara* changes or shifts not only from individual to individual but even in a single individual according to his progress in *sadhana*. The term 'Sadhana' may be taken as a taboo in philosophy and we may be accused that we are now treading on the grounds of mysticism. But Gopinathji understood by it the highest intellectual discipline, which is termed as *Sattarka* in our ancient scriptures. Through it 'the impediments that stand in the way of a man's knowledge of Reality' are removed and 'the obscure truths are at once illuminated.' This is, however, gradually accomplished as a general rule and that is why 'there are degrees in the receptivity of the mind.' He alone is an ideal teacher who instructs according to the receptivity of each of his students. Gopinathji supports his contention by quoting from two absolutely opposite schools of thought, one heterodox and the other orthodox, to show that this *adhikarabheda* was equally recognised by all and this *bheda* was only on the surface, on the level of the mind, underlying which was the *abheda* in the realm of the spirit. He says: 'This idea finds excellent expression in the following statement of the *Bodhicittavivarana* :

desana lokanathanam sattvasayavasanugah/
bhidyante bahudha loka upayair bahubhih punah//
gambhirottanabhedana kvacic co'bhayalaksana/
bhinna'pi desana bhinna sunyatadvayalaksana//

He continues: 'This is from a work on Mahayanic philosophy. The same appears also in an even more precise form, in the words of Madhusudana Sarasvati, who is rightly reckoned as one of the greatest philosophers of India in the last millenium. Referring to the apparently conflicting views of the different Acharyas, he observes:

Nahi te munayo bhrantah sarvajnatvat tesam. Kintu bahirvisayapravananam apatatah paramapurusarthe praveso na bhavatiti nastikyanivaranaya taih prakaranabhedah pradarsitah.

Thus Gopinathji's discerning eye discovered 'that there is a real order in the systems of Indian philosophy.' He proves convincingly that 'the synthetic consciousness to which such an order reveals itself has ever been recognised in India.' He refers to the *Samksepasariraka*, *Atmatatvaviveka*, *Prasthanabheda*, *Pratyabhijnahrdaya* and such other ancient texts of philosophy to support his contention and concludes that 'this is merely to point out that there is a real spirit of unity, of aim as much as of methods, among the diversities of thought and activity according to Indian philosophers.'

We have gone at length to show how Gopinathji realised and demonstrated the fundamental unity behind all Indian philosophies. His own original philosophy was, therefore, *Purna Advayavada*, if it can be so termed and the means to realise it he called *Akhanda Mahayoga*. Reality was to him one and indivisible. There was no dichotomy of spirit and matter. Matter is nothing but congealed or concealed spirit. There is no doubt an element of *maya*, which conceals or veils spirit but it is self-imposed and can therefore be removed at will. This *maya* is deliberately or wilfully imposed to make the *lila* possible and the world is, therefore, not an illusion or hallucination, nor of the same stuff that dreams are made of. The relative world is the playground of the Absolute. We suffer because we are being crushed under the wheels of Time. Time must have a stop and the Eternal be manifested here and now. He was as much a realist as an idealist. He never dismissed the reality of the material world but he dedicated himself in

discovering the supreme science, which he called *Suryavijnana*, which would reveal in its entirety the different steps through which spirit becomes matter, the ideal becomes actual. He was, therefore, deeply interested in the process of creation, which revealed to him how spirit was immanent in matter. Beyond lies the transcendent form, which also attracted him but he was not attached to either of them. To him, Reality was at once immanent and transcendent as well as beyond both. This he cryptically used to call '*svayam*', that is that, beyond all formulations. He also felt that without the realisation of Reality *as it is in itself* the redemption of the world will ever remain a far-ofl dream. There may be individual salvations here and there but to make all free was his sole and single dream. In the fulfilment of that dream lies the consummation of his philosophy. Let us dedicate ourselves to that ideal and by this alone can we truly offer our homage to this unique thinker and philosopher.

V

THE CREATIVE MIND OF GOPINATH KAVIRAJ

Fortunately for us, Dr. Kaviraj himself has discussed at length the nature of creative genius of which he was a living emblem, in a remarkable paper originally contributed to the Bhandarkar Oriental Research Institute journal, which has later on, been incorporated as the very first article in his book entitled 'Aspects of Indian Thought'. The Indian term for creative genius is *Pratibha* and according to him 'it might be called the supersensuous and suprarational appreception, grasping truth directly'. He further clarifies it by pointing out that 'the prime characteristic of this super-sensuous knowledge is its immediacy and intense clarity' and 'nothing escapes its searching light. It is aptly described as simultaneously illuminating everything in every aspect as eternal' (*Yogasutru* III. 84)'.

That Dr. Gopinath Kaviraj himself possessed this creative genius in ample measure was patent to everyone who had the good fortune of hearing him expounding on any topic of his choice or replying to queries of different sorts from different types of seekers or scholars. Whatever he touched upon had this unfailing quality of intense clarity stamped upon it, which

was born of the faculty of grasping truth directly and entirely, illuminating everything in every aspect because nothing escaped the searching light of his all-encompassing wisdom. Though himself a voracious reader, he always disparaged mere book-learning or surface study of things but always admonished those who came to study with him to delve deep into the real import that lies behind the words. One was amazed and sometimes dumbfounded when he will go on treading fresh grounds on many hackneyed themes or wellknown topics but all this came out spontaneously from his creative mind, whose nature has been described as *nava navonmesasalini buddih* in ancient texts.

To give just a few instances of the intuitive flashes of that creative mind, which illumined the dark recesses of my soul on many occasions when I used to sit at his feet and had the privilege of hearing him explaining texts of different sorts. Sometimes he will take up a well-known Vedic text and ask the student to explain its meaning. The apparent meaning was quite clear to the student, which he gave out in full as he was also well-versed in Sayana's commentary and other translations and expositions thereof. But Dr. Kaviraj was not satisfied by his answer and enquired of him if he had not discerned how all the three ways of *jnana*, *bhakti* and *karma* have been put together in that single line of the Vedic verse.

The verse runs as follows and is quite well-known :

Upa tva'gne dive dive dosavastar dhiya vayam
namo bharanta emasi.

It is contained in the very first hymn of the Rgveda and just expresses the respectful approach of the seeker towards Agni, who is the deity here, day and night. The student was stupefied when Dr. Kaviraj told him that it contained a reference to the ysnthesis of *jnana*, *bhakti* and *karma* because there was apparently no trace of these words or their equivalents in the verse. Dr. Kaviraj then came to his rescue and pointed out that *upa emasi*,

the verb signified the approaching movement or *karma*, *dhiya* denoted that the movement was not mechanical but illumined with knowledge or *jnana* and lastly the movement was full of devotion or *bhakti* as indicated by the words *namo bharanta*. Who on earth could dream of such a meaning in an apparently simple text of the Rigveda except the creative mind of Gopinath Kaviraj ? And there lies his uniqueness. One may derisively smile at the ingenuity of such an interpretation or dismiss it as mere fanciful imagination of a devotee's mind but there is no denying the fact that those exact words are in the verse and their meanings have not been twisted or turned, only the real connotations have been drawn out, which cannot be contradicted at any cost.

In such original interpretations, one comes across the true nature of the creative mind of Dr. Gopinath Kaviraj. One day he was discussing with us the concept of *Sat-Cit-Ananda* and suddenly he enquired of us if we had noted in our study of Sanskrit grammar that the sole and single verb of *vid* has been used there to denote those three aspects in order to impress upon the unitive character of these three concepts. The three are not different qualities affirmed about Brahman but whatever is *Sat* that itself is *Cit* and that itself again is *Ananda*. As we were looking askance at each other, he smilingly pointed out that the same verb or root *vid* signified *Satta* or existence, as in *vidyate*, *jnana* or knowledge as in *vetti* and again *labha* or attainment, which means bliss or *ananda* as in *vindate*. That the singleness of the verb could be a pointer towards the unitive character of *Sat-Cit-Ananda* was beyond the dream of our ordinary intelligence.

On another occasion, while he was expounding the nature of Reality according to the Tantras, he again drew upon an analogy from Sanskrit grammar. He pointed out that to many the dual number in Sanskrit language appeared superfluous as singular and plural alone were sufficient to convey the single and the many. But we never take cognisance of the fact that the one or singular can never be many or plural except through

the medium of the dual. Siva must be joined with Sakti or Purusa with Prakriti if plurality of existence is to be manifested. The ancient grammarians of Sanskrit language were very much aware of this basic fact of creation and as such never ignored the dual but passed to the plural only through the dual and therefore retained it at every step in all declensions of substantives as well as conjugations of verbs. We may again protest against such philosophic interpretations being thrust upon simple facts of grammatical forms or dismiss them as imaginary, yet it sets one thinking which cannot be brushed aside summarily as nonsense.

His piercing intellectual faculty would not leave anything untouched, however trivial it may seem to us and endow it with a new aura of meaningfulness and worth. Once he playfully referred to the game of cards, in which we all feel interested and also indulge in it at leisure time whenever we get such an occasion and then quipped : 'Do you know the secret of this game and the philosophy behind it ?' I thought he was joking and so felt a little amused by his query. Then he said that here in this game you find the highest depicted as the King followed by the Queen and they typify the two supreme principles of the Lord and his consort, Brahman and his Maya under whom is the knave or the servant (or the *Gulam*) i.e. the *jiva* the embodied self, who again is endowed with ten senses, typified by the ten digits and so on. And again one must not forget that even beyond the King is the ace, the one digit alone with no name and form. That is the pure Advaita, the one without a second, the *nirguna*, the abstract, transcending all. Coming down to creation, it becomes the Lord (*Sahib*), joins himself with the Queen (*Bibi*) and then produces and controls the son or servant (*Gulam*) and all existence. But nothing is higher than the ace, the one single digit (*Tekka*).

His creative mind thus used to take up anything of our everyday experience and make that an occasion or a means for a flight to the profoundest realms of thought. Coming to the more serious realms of philosophical discussion, one would

find his creative mind grasping all the different systems of philosophy in an amazingly broad sweep, establishing a rare synthesis and hierarchy between them. His keen eye could discern hitherto overlooked or neglected aspects of a certain system and a study of these aspects will force one to think afresh about that system and modify the standard fixed idea about it, so firmly held for ages. The creative mind of Dr. Kaviraj will thus create anew a system of thought, hitherto wellknown and present it in a form, which sometimes appeared revolutionary, running counter to all previously held opinions about it.

For instance, in discussing about the nature of liberation as propounded in the Yoga system of Patanjali, he would point out that it is generally held that this system lays the greatest emphasis on the concept of *viveka* or discrimination between Prakriti and Purusa, the sundering between Matter and Spirit in order to achieve liberation. But Dr. Kaviraja's illuminating creative mind discovered that it was not the only way to attain liberation according to the Yoga philosophy, though there was no doubt a great deal of emphasis on *vivekajnana* or the knowledge of discrimination between Prakriti and Purusa. In another *sutra*, the great sage Patanjali has hinted at another mode of liberation, which consists in achieving a parity in purity or perfection between Prakriti and Purusa. Prakriti thus need not be shunned or severed but can be ennobled and heightened to the level of Purusa. She may free herself from all imperfections, dark coverings and become as luminous and perfect as he. There is thus a clear hint about the possibility of the transmutation of matter into spirit in this *sutra* (3.55) which runs as follows :

'*Sattvapurusayoh suddhisamye kaivalyam*'.

Again he will point out that we make so much fanfare about *vivekajnana* but completely ignore or neglect *vivekajajnana* which is equally important in the Yoga system, as it confers omniscience and omnipotence on him who attains it. One must

attain complete mastery over Nature before one hopes to transcend it is the clear hint thrown out here through the concept *vivekajajnana*, the knowledge born out of the distinction between the moments of time and their sequence. He will thus try to correct the imbalance, remove the one-sided conceptions that make us look at a system from a narrow and rigid angle. The wide vision of his creative mind could easily discover the golden thread of harmony running through the apparently warring and conflicting points of view as formulated in the different systems of thought. One may accuse him of interpreting the Yoga system from the Tantrik or Agamic point of view but any unbiased mind will have to own that the seeds of Tantra are well laid in the system of Patanjali and Dr. Kaviraj furnishes irrefutable evidences thereof from the Yoga-sutra itself as described above.

His wide harmonious outlook also discovered a progressive movement in the different systems and so he thought that there is an indissoluble link between them if one could properly study and note how one system arose out of the previous one with an added grandeur and glory, making up the deficiencies of the previous system with new and novel theories. He will, for instance, ask us to note carefully how the concept of God has grown from one system to the other almost in a circuitous or zig-zag process of evolution, through the six orthodox systems.

God does not come to the fore in the Vaisesika system but He makes His appearance in the Nyaya system. He disappears once again in the Samkhya system to make His reappearance in the Yoga. He is not to be found so much in the Mimamsa but is very much present in the Vedanta. But after every disappearance, His reappearance is with a new form and function. The God of the Naiyayika is just a creator and distributor of the fruits of action, to which the Samkhya says that Prakriti or Nature alone can create through its own inherent impulse and no God need be posited for initiating or directing the process of creation. The fruits of action are also given birth to by Prakriti alone in due time and no distributor thereof is

also needed. The Patanjala system agrees with the Samkhya in this but states that the release from Prakriti has to be achieved through knowledge which can be transmitted by God and God alone as he happens to be omniscient. God is thus no longer just a creator as in the Nyaya system but the saviour, the Guru, the supreme Teacher in the Yoga. The Mimamsa comes next to assert that my Guru is the self-revealed Veda, why do you bring in God here ? There is no necessity for a God just for transmitting knowledge. Finally Vedanta comes to affirm that the self-revelation of the Vedas has its root in the self-revealing nature of the Absolute or God. In this way, God has manifested Himself in ever new and higher forms through the six system of thought. I wonder if anyone but Dr. Kaviraj could ever give any clue to this evolution of the concept of God, though unfortunately, so far as my knowledge goes, no one has attempted to develop this original thought of Dr. Kaviraj through an in-depth study of the concept of God as found in the different systems.

The creative mind of Dr. Kaviraj was ever alive and vibrant throughout his long life. The flashes of intuition came to him unasked and without pre-meditation. Sometimes even while moving in a train or walking along the street, he would come across some wonderful revelations on some problems and he noted them down immediately thereafter, lest they sink behind the horizon of his thought. He used to call such thoughts *Sva-samvedana*, self-revelation. If seminars like this inspire some present-day scholars to study those self-revelations which he so carefully recorded and left for posterity, a new horizon of thought may open before us, which will not only enrich our knowledge but profoundly help in understanding the priceless heritage of Indian wisdom, of which we are all so proud but unfortunately lack an intimate knowledge which only a creative mind like that of Dr. Kaviraj can furnish us with.

VI

CENTENARY HOMAGE

Hon'ble Mr President, Ladies and Gentlemen,

I feel it a great privilege to have been called upon to deliver the key-note address on such a memorable occasion and to such an august gathering and I earnestly thank the organisers for having given me this opportunity to speak and offer my homage to my revered teacher of hallowed memory.

We have assembled here today to celebrate the birthday centenary of an illustrious son of India, in whom the Indian wisdom shone at its brightest in recent times. He passed into a legendary figure even in his lifetime, not so much for his amazing scholarship in almost all the branches of Indian philosophy but for his wonderful insight in and original interpretation of our ancient heritage. To him it was all a knowledge by acquaintance and not by description alone because he happened to be so intimate with the spirit of Indian Culture and its tradition by his life-long pursuit for its realisation.

Life was to him not a bed of roses. Being a posthumous child he never had the good fortune of the fostering care of

a father but was instead surrounded by his hostile relatives with only a widowed helpless mother to look after him. Whatever small fortune his father had left for him was also misappropriated and a kind maternal uncle gave shelter to this helpless child and his mother. Ill-health also continuously dogged him and a victim of malaria, which was then raging in that part of Bengal from which he hailed, he was reduced to almost a physical wreck. After completing his school education at Dacca, he came down to Calcutta and sought the advice of his late father's intimate friend, the renowned philosopher Dr. Brajendra Nath Seal about pursuing his college education in Calcutta. Considering the poor state of his health, Dr. Seal advised him to leave Bengal as the climate could never be congenial to him and proceed instead to far off Jaipur, where some of his highly placed Bengali friends, like Sansar Chandra Sen will be of help to him. Under his advice, the frail boy undertook the hazard of a lone journey to a distant and unknown place and later graduated from the Maharaja College, Jaipur. For his post-graduate studies, he came down to Varanasi and there was laid foundation of his scholarly life under the loving care and inspiration of a great European Scholar, Dr. Arthur Venis, who then happened to be the Principal of the Queen's College, where the young Gopinath Kaviraj had got himself admitted. Dr. Venis was struck by the genius of his pupil and gave him initiation into epigraphical research work, which he took up assiduously. Later he was appointed the librarian of his college and this opened to him the entire treasure of Sanskrit learning. This votary of Sarasvati got his entrance into the precincts of the manuscript library which is significantly named Sarasvati Bhavan and started publishing various manuscripts as well as critical studies on them, which won him immediate recognition. He rose later to be the Principal of the college from which he retired in 1937, long before reaching the age of super-annuation to devote himself entirely to a life of intense meditation.

Dr. Gopinath Kaviraj thus withdrew himself from the outer

academic field to the inner sanctuary of self-realisation. The scholar now turned into a mystic, however, never lost his keen interest in intellectual pursuits, for he believed that the supreme secret lies hidden behind the veil of words. Only if the Word chooses to reveal its highest and inmost form, which is sometimes called as '*pasyanti*', the seeing or revealing word by the grammarians or as '*vyanjana*', the innate suggestive secret by the rhetoricians, the Reality can be truly known. Dr. Kaviraj, therefore, dedicated himself entirely to this single purpose of finding out the Truth and Reality behind the words or expressions of the ancient seers and plunged himself into the study of almost all the branches of Indian philosophy.

To Dr. Kaviraj, philosophical pursuit was not mere intellectual gymnastics to develop a robust mind nor the idle pastime for a speculative mind but a living way of attaining an insight into the true nature of things. Indian philosophy is, therefore, truly termed *darsana* and Dr. Kaviraj belonged to that tradition of Indian philosophers in every sense of the term. The one aim of all the Indian systems of philosophy, both heterodox and orthodox, has been the removal of misery and misery is always attributed to ignorance. The removal of misery is, therefore, solely dependent on the dawning of knowledge. *Tam eva viditva atimrtyum eti nanyah pantha vidyate ayanaya* is the age-old declaration of the Upanisads. Dr. Kaviraj was also seized with this problem of misery and this drove him to find the knowledge which could take him to the other shore beyond all darkness and misery. To him, the problem was not individual but cosmic. An individual, like the Buddha or Shankara, may have gone beyond all misery through illumination that dawned to them after intensive personal effort. But that illumination hardly touched the fringe of the cosmic gloom that still encircles this unhappy planet we inhabit. Man as such has remained as miserable as ever because he has neither that life-force nor that light which can completely sweep away all misery. In the memorable words of Sri Aurobindo the present human situation is :

Too little the strength that now with us is born
Too faint the light that steals through Nature's lids

A sensitive soul like that of Dr. Kaviraj with his spirit awakened could never shut his eyes to the hard reality of universal misery all around him. Vyasa, in his commentary on the *Yoga-Sutra* of Patanjali, has tried to convey the nature of the illumined soul through the simile of the eye-cup *(aksipatra)*. The touch of a gossamer or a silk thread may appear very soft and soothing to our skin but even a slight touch of it in the eye will immediately cause an unbearable burning sensation. What appears pleasant to our ordinary consciousness is therefore felt as agonizing to the sensitive mind of the illuminate. To him the whole world is in flames. *Sarvam duhkham vivekinam.* Having himself ascended to the highest peak, he can now view the entire existence in its true nature ; having gone beyond all misery himself he can now feel more intensely the misery that still engulfs all his fellow-beings. A verse quoted in the *Vyasabhasya* rightly describes the state of the *Prajna* or the illumined soul :

Prajna-prasadam aruhya asocyah socato janan/
bhumisthan iva sailasthah sarvan prajno nupasyati//

When the sun of the highest and most perfect illumination *(prajna-paramita)* dawns, along with it blooms the lotus of compassion in the heart. As a great mystic poet, A. E. expresses it :

When the spirit wakens, it will not have less
Than the whole of life for its tenderness.

Dr. Kaviraj also in his tenderness took up the whole life and tried to find the solution to the problem of misery that surrounds it. So his philosophical approach was not individualistic but universal, not idealistic but pragmatic, not unrelated to life but wholly concerned with it.

To ascertain how the truths embodied in the ancient scriptures and philosophies of India were actually lived and practised as well as realised, Dr. Kaviraj turned to the saints

and mystics of his time. In the process, he discovered his Guru in the person of Swami Visuddhananda Saraswati of Varanasi, a Yogi of uncommon supernatural powers, who could practically demonstrate how everything in the world is derived from the one single source, viz. the Sun of the Spirit. What he had learnt at the feet of another great master, Sivarama-kinkara Yogatrayananda, who had revealed the secrets of the scriptures to him, was now verified through his initiation in Yoga by Swmi Visuddhananda.

Dr. Kaviraj thus became a denizen of both the domains of philosophy as well as of religion. He, therefore, has remained an enigmatic character to many. His philosophical contributions are suspect to many rationalists and hard-core philosophers as they feel it to be tinged with mysticism while his simple child-like faith was bewildering even to many earnest religious souls. The wonderful make-up of this man was really baffling and he was indeed a unique phenomenon in that he combined in his single person the two rare and opposite virtues of critical insight and uncritical acceptance. In this, he seemed to represent the true ideal of Indian philosophy, which bases itself on the unquestioned acceptance of Sruti and then applies all the critical acumen to find and establish its rational justification. He will never dismiss anything as unreal or impossible because the bedrock of his personality was established upon this firm faith in the existence of the universal reality, which is true *astikyabodha*. Reality can reveal itself anywhere and at any time, under any condition whatsoever. So nothing is impossible or incredible in this world and to dismiss anything summarily will be a great folly, according to him. He always kept himself open, accepted *in toto*, whatever came to him as an evidence of real experience and thereafter he would proceed to verify the truth thereof. This explains his ready acceptance of everything, which appeared to many as verging on childish credulity and all the more amazing and inconceivable in the case of a man of such extra-ordinary intelligence as him.

But this acceptance was not unquestioned or uncritical

as is evident from his dissatisfaction with almost all the systems of philosophy that he studied. He thus combined in himself the rare and opposite virtues of *pranipata* and *pariprasna*, which the Lord in the Gita prescribes as the *sine qua non* for obtaining true knowledge. Prompted by the one single aim of finding a satisfactory solution to the problem of human misery, Dr. Kaviraj explored all the possible fields of human thought and found almost all of them unsatisfying because they offered only partial solutions and those too for the individual alone. The problem of misery on the cosmic level remained untouched and the world as a whole was as much engulfed in misery as ever, if not more.

His own analysis revealed to him that all our misery can be traced to one single cause, viz. change. The wheel of change revolves in its six-fold inexorable movement. The first step in the movement is birth, which gives us our existence (*jayate, asti*) but that existence grows *(vardhate)*. The seed sprouts forth and goes on growing to its full stature of a huge tree with all its fruits and flowers, branches and leaves *(puspitah phalitah candratarakadivat pratimanditah)*. But this is only one arc of the change, the change towards growth or development and as soon as it reaches its zenith, the other arc of it starts functioning, the change towards decay and death *(viparinamate, apaksiyate, nasyati)*. The entire existence is being swept off by this tide of time or is being whirled up and down by the constantly revolving wheel of time. The term, *Samsara* literally signifies this state of our existence, to which we generally close our eyes and remain blissfully ignorant. Only the awakened or the enlightened, like the Buddha or Samkara, become conscious of this movement and try to rouse others from their sleep so that they may be awake to the real state of things.

To be aware of the change, according to many, like the Buddha, is to have transcended it. To others, like Sankara, the change is only apparent and unreal, a magic wrought to hide the reality. Still others, like Kapila, owning that the

change is real, try to extricate themselves from its running stream by standing aloof on the banks all alone, which they call *Kaivalya* or aloneness. To Dr. Kaviraj all these appeared admirable as heroic efforts on the part of the individual to go beyond change, But except for that particular individual in whom the illumination (*prajna*) dawned, the process of change remained as it is, the world remained unredeemed as the flow of time continued uninterrupted. It is said that the Buddha could not enter into the portals of Nirvana because the loud wailings of suffering humanity drew him back and he is said to have taken the vow that so long as there was a single soul plunged in misery he would not enter into Nirvana. This is also a frank admission of the fact that the problem of misery remains unsolved even to this day, even though the Buddha had his illumination and supreme realisation.

Dr. Kaviraj, therefore, could not feel satisfied with the previous realisations of saints and seers because the question of universal misery always gnawed at his heart. He tried to grapple with the problem of Time on the basis of different systems of philosophy and this was to him, till his last days, of the most absorbing interest. What first struck him was the keen analysis by the Yoga system of Patanjali of the process of change (*parinama*) and also its wonderful insight into the nature of Time (*Kala*). Later on, the Kashmir Saiva system of philosophy very much attracted his attention because in it, the process of change is neither explained away as unreal nor shunned, though owned as real but taken as a manifestation of the power of the Supreme Reality itself. This was very close to his own view of the matter. Dr. Kaviraj, therefore, came to be known more as an exponent of Yoga and Tantra than of other systems of philosophy in which also he had an equal mastery. Another reason for his inclination towards these two systems was that they were related to life, delineated a practical way to realisation of the truths embodied in them, while the other systems confined themselves only to intellectual speculations.

The keen eye of Dr. Kaviraj found out that though much has been made of *vivekajnana* or the discriminative knowledge in the Yoga system, through which the self or the soul attains liberation by separating itself from Prakriti or Matter, the other great and essential attainment of *vivekajajnana* has been completely ignored or bypassed. This latter one is attained only through a knowledge of the point of time of moment (*Ksana*) and the sequence or series thereof (*Ksanatatkramasamyamad vivekajam jnanam*). Only this knowledge bestows omniscience and omnipotence (*Sarvajnatrtvam Sarvadhisthatrtvam ca*) because the entire existence hangs on the string of moments. This string or series of moments is a creation of our mind and is therefore unreal. Time thus has no existence whatsoever, the only reality being the moment (*Ksanastu vastupatitah Kalastu buddhinirmanah*). We suffer because we take time to be real. If we could take our stand only upon the point of time i.e. the moment, we could have realised that the entire universe experiences all its change only in a single moment (*ekasmin eva Ksane sarvam jagat parinamam anubhavati*) and not through a series of moments.

This can be truly grasped only by a close examination of the process of change. The first change called *dharmaparinama* that occurs is that of the substance (*dharmin*), into its innumerable forms (*dharma*). As for instance, the earth lends itself to the formation of so many earthen jars. But we become aware of it or take notice of it only when it makes itself manifest at the present time. From the unmanifest future something comes to the present time to be hurriedly buried once again in the past. The change through these three moments of time is known as *laksanaparinama*, with which we are all conversant, and which has the characteristics (*laksana*) of past, present and future stamped on them. The past and the future are both covered in darkness, and beyond our comprehension. Unknown and unmanifest to us are both the beginning and the end, only for a brief while in the middle we know the manifest. The Bhagavad Gita expresses it beautifully when it says ;

Avyaktadini bhutani vyaktamadhyani bharata/
Avyaktanidhananyeva tatra ka paridevana//

But why does a present become a thing of the past? Because the present is also seized with a ceaseless change. This is known as the third or last of the changes viz. *avasthaparinama*. The present is also passing through different states or phases (*avastha*) from moment to moment, of which we are blissfully ignorant. From the very moment it makes itself manifest from the womb of the unmanifest it is again moving towards the unmanifest. We are, therefore, completely in the dark about the first change (*parinama*) viz. *dharmaparinama* as well as about the last viz. *avasthaparinama*. We have only some knowledge of the middle change viz. *laksanaparinama* alone, where we witness for a brief moment the appearance of something from the dark womb of the non-appeared (*anagata*) to vanish again into the disappeared (*atita*). But the object or the product is not generated anew through the causal process but is eternally existent (*sat*), according to the system of Yoga. The so-called generation and dissolution (*utpatti* and *dhvamsa*) are nothing but appearance and disappearance (*avirbhava* and *tirobhava*) in the flow of time. If we could extend our vision of the present moment to the Eternal Now then we would have found all existence intact in its full bloom for ever.

Dr. Kaviraj, therefore, concentrated on the concept of moment or *ksana*, which could only be realised by the contraction of time, the cessation of the series, the absorption of the entire process within itself. He found a corroboration of this in the concept of *Kalasamkarsini*, the power that draws or devours up time, as propounded in Kashmir Saivism and also in the Vaisnava concept of the eternal Brindaban. It is portrayed that in that Brindaban, Krishna is eternally young (*nityam Kisora eva sah*) and so are all his friends. The Bhagavata narrates the story of Brahma's delusion (*brahmamohana lila*), when he stole away all the cows and cowherds that had been brought to the field of Gokula by Krishna. But even after he had taken all of them away, to his amazement he found

the same cows grazing in the field as before and also the cowherds attending them. Dr. Kaviraj would explain with his luminous vision that Brahma's creation is in time and when he took the cows and cowherds away he naturally thought that it was all finished. But he never knew that Krishna's creation is beyond time and eternal and so cannot be taken away even by Brahma himself because he also happened to be created by that Supreme, now embodied as Krishna.

Dr. Kaviraj therefore, believed that as there is a creation in time so also there is a timeless creation. The former is ephemeral, transient, full of sorrow and suffering while the latter is eternal, abiding and always full of supreme delight. Many systems of philosophy have only one aim viz. of getting out of this creation in time and thereby to attain the peace of absolute silence or void. To them timeless creation is a contradiction in terms because creation means change and change is always linked up with time. With the cessation of time, creation must also cease. This view is quite logical and conforms to our common-sense apprehension of the world as a series of changes wrought by time. But as discussed earlier, if we could stop the series and at the same time take our stand on the point of time i.e the moment, a new world would have opened before our eyes, which is not the creation of Maya but of Sakti, the innate creative power of the supreme Siva and therefore eternal.

Dr. Kaviraj was convinced that the woes of the world could never cease without the transformation of the *mayika* illusory world into a *Sakta* world or the real world of divine power. But how this transformation is to be effected ? Here Dr. Kaviraj turns into a scientist and takes recourse to *Surya-vijnana* or the science of the Sun. We all know that the Sun is the ordainer of time and it consumes or burns everything by its power of change. But as Dr. Kaviraj used to point out that even a child is aware of the consuming power of the Sun, for he may playfully use a magnifying glass and by focussing the rays of the Sun on a piece of paper through it get it completely burnt. But even the most learned among men is

not aware of the constructing power of the Sun because the Sun is the source of all creation too, as the Vedas affirm, *Surya atma jagatah tasthusas ca*, it is the self or the soul of the animate as well as the inanimate. The Sun is the combination of two basic elements that underlie all creation. In the language of the Vedas as well as the Tantras, they are Agni and Soma. The ancient seers affirmed that the world is constituted of and sustained by these two principles, *agnisomiyam idam jagat*. Agni is the principle that burns, consumes and transforms, while Soma is that which sustains, nourishes and makes things grow. Agni is thus the *bhokta*, the enjoyer or the consumer while Soma is the *bhogya*, the enjoyable, the consumed. In the Bhagavadgita also these two principles have been referred to as the *Vaisvanara*, which is stationed in every human body as the consuming power and the *rasa*, the sustaining sap or essence which makes the crops or our food to grow. The Upanisad also teaches the functioning of these two principles at different levels down to the human body through the *Pancagnividya*. Soma, the sustaining essence, is thus like the oil that keeps the flame burning but the flame or Agni slowly dries up the oil in the process of burning and ultimately brings about its own self-extinction.

The problem is, therefore, to strike a balance between the two. There must be achieved an equal proportion of both these elements so that the consuming power may not exceed the sustaining power. This coalescence of the two principles is found in Surya alone because as Agni it dries up everything through its scorching rays and again as Soma it pours down the ambrosia of life from the heavens in the form of the rains to sustain the earth. The great poet Kalidasa also refers to this phenomena when he says : *Sahasragunam utsrastum adatte hi rasam ravih*. The Yogins have also discovered the functioning of these two principles in every human body through the two *nadis*, called *ida* and *pingala* and have tried to achieve a balance between these two alternate and opposite currents by taking recourse to the middle *nadi*, called *Susumna*,

literally the current of supreme happiness or delight and the Vedas call the ray of the Sun as derived from *susumna* (*sousumnah suryarasmih*).

The whole concern of Dr. Kaviraj was to make this supreme happiness available to everyone by ushering in a world, sustained not by the opposing principles of *Agni* and *Soma* but by the single unifying principle of *Surya*. We should not however, mistake it for the physical sun, though the same principle of coalescence is illustrated by that too on the physical level. The *Suryavijnana* that he pursued and tried to explore was that supreme science which lies hidden behind the Sun of the Spirit. Even modern science is in search of such a knowledge which will take it beyond the sphere of determinism in which it is bogged and cannot extricate itself therefrom to taste real freedom. Sir James Jeans in his "*Physics and Philosophy*" voices this anguish as well as the fond hope of modern scientists when he says :

"Now these waves of knowledge exhibit complete determinism ; as they roll on, they show us knowledge growing out of knowledge and uncertainty following uncertainty according to a strict causal law. But this tells us nothing we do not already know. If we had found new knowledge appearing, not out of previous knowledge but spontaneously and of its own accord, we should have come upon something very startling and of profound philosophical significance.''

Another eminent scientist, Eddington frankly owns the utter futility of our search for reality through the physical world, in these memorable words :

"The supposed approach through the physical world leads only into the cycle of physics, where we run round and round like a kitten chasing its tail and never reach the worldwide instants and so on, have turned out to be illusory and the externality of the world might be equally untrustworthy."

The world is thus in travail and humanity at large is in search of a new knowledge and Dr. Gopinath Kaviraj was one of its last explorers in recent times. In him we find a kindred

spirit of Sri Aurobindo, a lone wayfarer of the same hazardous path, a restless soul in search of a new consciousness that will completely transform a world in time into a world of eternity. Like Sri Aurobindo he felt that

> All here must learn to obey a higher law,
> Our body's cells must hold the immortal's flame.

There was no question of leaving the world and the body to enjoy immortality in some distant heaven through a flight from the alone to the Alone. Because he knew, again like Sri Aurobindo that

> Else would the spirit reach alone its source
> Leaving a half-saved world to its dubious fate,
> Nature would ever labour unredeemed ;
> Our earth would ever spin unhelped in space,
> And this immense creation's purpose fail
> Till at last the frustrate universe sank undone.

Dr. Kaviraj therefore affirms that "knowingly or unknowingly man wants to pierce the darkness and seeks to attain eternal life by transcending time.....The inmost desire of every man is to attain this immortality." He also adds that "nobody has been able till this day to attain real manhood and so none has been able to reach the path of true fulfilment. The world still moves in the path of fragmentary knowledge. The undivided whole is nowhere in view because in that other path of complete fulfilment oneness cannot be established by the exclusion of many. That is why up to this day time has not come to an end. Until the full reality reveals itself in the world the hope for the fulfilment of all individuals is a mere chimera."

We may call all this as mere nonsense or dismiss it as illogical and absurd but a man was born in this holy land of ours a hundred years back from this day who dreamt of such a thing which alone, he believed, would lift the entire world from its present state of miserable existence. A lone dreamer like

Sri Aurobindo who knew that though none would understand or believe in what he was propounding and would rather scoff at him, yet

> 'In Matter shall be lit the spirit's glow,
> In body and body kindled the sacred birth,
> Night shall awake to the anthem of the stars,
> The days become a happy pilgrim march,
> Our will a force of the Eternal's power,
> And thought the rays of a spiritual sun.
> A few shall see what none yet understands
> God shall grow up while the wise men talk and sleep,
> For man shall not know the coming till its hour
> And belief shall be not till the work is done.'

To such a heroic soul and a humanist to the core we offer the deepest homage of our hearts, who was at once a savant and a saint, *srotriya* as well as *brahmanistha*, an ideal teacher *(acarya)*, a daring philosopher, a supreme scientist who has left for posterity the supreme wealth of his ennobling thoughts.

VII

THE UNIQUE INTERPRETER OF INDIAN WISDOM

Vedic and Tantrik

As it is well known to everybody Pujya Kavirajji was a man of wide learning as well as deep realisation. In him, *naisargiki ca pratibha srutam ca bahu nirmalam*[1] had a unique and unparalleled combination. He was thus not just a man of letters but a man of spirit, if I may say so. He will always go beyond the apparent sense, which is known as *abhidha* and bring out the inner suggested meaning or *vyanjana* which lies behind each and every word and in this I consider him to be a *Kavi* in its Vedic sense i.e. *Kranta-darsi*, who can look beyond through the broad sweep of his all-encompassing gaze into the very depth of being.

His vision being so broad and deep naturally made him a great synthesiser, who decried none but valued each and every system for their unique contribution to the realisation of the one supreme truth of all existence. He was a seeker of truth till the last breath of his life and was always ready to accept the truth even if it came from a child. Such was his inborn humility and fervent zeal for knowledge that he will bow down to everyone in his quest for truth. This catholic

spirit made him move literally from door to door in search of saints and sages, any one of whom having realised the truth, he believed, may perchance deliver the goods and so he felt it will be extremely unwise to ignore any one of them. This trait in his character made many a one misunderstand him as a credulous man who puts his faith without any question on anything that is reported or presented to him as supernatural or supersensuous. On the other hand, through this unique quality in him, he seemed to set before us all what should be the true ideal of a real seeker viz. openness of mind without any prejudice of one's own as also to indicate the true relationship between revelation and reason, between *pranipata* and *pariprasna.*[2]

It is well-known that philosophical thought in India had its birth and growth in the lap of Mother Sruti. Sruti or Veda was universally accepted as revelation by all the orthodox system of philosophy and even the heterodox systems, who disowned the Vedas, recognised the words of their Master or Founder as such and engaged themselves in the interpretation of them. Out of this has grown the huge philosophical corpus of India, which amply demonstrates the fundamental character of Indian philosophy viz. the synthesis between revelation and reason. The entire fabric of intellectual speculation in India has been spun and woven round the intuitive wisdom that has been revealed through the words of the seers. Sabda or the word is thus fundamental here, Artha or the meaning, which is to be searched after, follows later, though the two are intertwined, in eternal wedlock like Parvati and Paramesvara. The search is for the Artha or Reality through its expression, the Sabda or the appearance. Reality or Artha which is invisible has clothed itself, as it were, by Sabda, to put up a form upon the formless and only by tearing up this veil of Sabda can one behold the naked reality or Artha in its true essence or nature. Pujya Kavirajji had dedicated his entire life in unveiling the reality through a removal of all its coverings put up by the words.

The coverings are many, the sheaths are fourfold. The

Vedas and Tantras speak of the four levels of *Vak* or the Word : *Para, Pasyanti, Madhyama* and *Vaikhari.*[3] The Sabdikas or grammarians recognise only three, leaving the ultimate *Para* apart. The Alamkarikas, while dealing with the *artha* or meaning aspect, similarly emphasise the three levels of the import viz, *abhidha, laksana* and *vyanjana.*[4] Though one starts with the spoken word at the level of the senses, he must move towards the flaming word or the seeing speech to seize the real or the ultimate expression. The import or meaning too is not fully grasped if one remains confined to the level of literal meaning alone and fails to grasp the inmost suggested sense. If any one cares to go through the writings of Pujya Kavirajji with a little care and concentration, he will find at every step how Kavirajji always goes beyond the apparent or surface meaning and brings out the unsuspected hidden core through his amazing insight or seeing intellect, *pasyanti buddhi.* We are generally in touch with the downward fourth or last level of *Vak*, with which we carry on our intellectual pursuits and worldly business *(turiyam vacam manusya vadanti)*,[5] the other three being hidden in the cave, as it were *(guha trini nihita)*[6] and thus beyond our reach. But to Pujya Kavirajji this *Vak*, like the bride or spouse, laid bare her breast, revealing Her infinite beauty and grandeur *(tanvam visasre jayeva patye usati suvasa)*.[7]

Coming now to the topic of the Vedas, I shall speak a few words as to how he viewed them. They were the revelations that came through a direct seeing of reality and that is why those who were privileged to behold thus came to be called the seers or beholders, risis *(risir darsanat)*.[8] To them, it was just seeing and reporting, there being no admixture of any thought, as the movement of the mind was not yet initiated or engendered, the mind itself having not been born. The mantras came out from a level 'when thought was not but in enjoyment it expired'. Philosophers call it the level of

the intuition, where there is a direct seizing of the object through an 'entering into it'[9] as Bergson calls it. It is distinguished from the intellect, which like a squirrel only 'moves round the object'.[10] The Yoga system of Patanjali calls it the truth-bearing illumination, *rtambhara prajna*,[11] in which there is not a shadow of misapprehension or non-cognition and where the entire thing with all its details is seized all at once, with all sequence or graduality being overcome through an instantaneity of total awareness.

In this age of reason, revelation has become suspect and is summarily dismissed as mere fancy or imagination, which does not stand the scrutiny of the intellect. But it goes to the credit of the Indian rationalists that however much they upheld the supremacy of reason and devoted themselves entirely and exclusively to the perfection of the reasoning process, yet they always owned that there was a higher level of awareness which transcended all thought-process, where everything is known always directly. The *Yogi-pratyaksa* or *Yuktasya sarvada manam*[12] is given its due place of honour being of a class apart and never dismissed as nonsense or irrational even by the strictest logician of ancient India, though unfortunately in modern times there is a tendency to scoff at it all.

Pujya Kavirajji, therefore, used to point out untiringly that in order to arrive at truth the first essential and indispensable requisite is *Sraddha*. Now what is this *Sraddha* ? Literally, it is the holding of the truth, which means the utter clarity of the mind, free from all prejudices, angularities, that can reflect truly and entirely the object in view by holding it in the heart. This holding or acceptance is not blind. What the heart sees or seizes, accepts initially must be later endorsed by the mind or reason. First, something comes to us (*agama*). It is a gift to the heart and it is accepted with reverence. Then starts the process of reasoning (*anumana*) to find the rationale of it. Finally comes the absorption through the essence of the deepest contemplation (*dhyanabhyasarasa*).[13] This is the eternal Indian way to *Prajna* or Wisdom of which Pujya

Kavirajji was the most illustrions pilgrim and having travelled and attained the heights himself wanted everyone to follow the same way. He will unfailingly point out the three essentials of this path : *Sadguru*, *Sadagama* and *Sattarka*.[14] One must first go to the true teacher, the realised soul ; then get from him the knowledge of the true scriptures and finally make that knowledge his own by a true process of reasoning. One must take note of the adjective '*Sat*' attached to each. A false teacher who has not realised truth can only misguide people and can never point out the real way to the seeker. Similarly, if one takes recourse to any scripture that is not authentic, not related to the true revelation of the Vedas will be misled and will never find the truth. Lastly, the process of reasoning must be on the right lines. It must be undertaken not to disprove but to prove the truth of the revelation, taking of course full cognition of the counter-arguments and meeting them fully to the entire satisfaction of the mind and the faculty of reason.

Thus we find that there was no stifling of reason on any account whatsoever in the Indian tradition, as is generally supposed wrongly by many modern thinkers but reason was always subservient to revelation, rather based on it. The primal thing was revelation and for those to whom the revelation came or dawned directly, no reasoning at all was necessary. With the wearing off of the direct vision came cogitation or meditation to win back that vision. The *risi* or the seer was then replaced by the *muni* or the thinker. This becomes clear when we look to the different periods of Indian culture beginning from the Vedic.

The Vedic seers give a call just to behold : *pasya devasya kavyam na mamara na jiryati.*[15] Look at this lyric of the luminous Lord, which neither dies nor decays. Day in and day out the Vedic seer will be keenly watching with wonder the gradual unfoldment of light on the backdrop of the blue sky, the dark void. He was indeed like a naive child whose mental faculties had not yet developed or started functioning

and that is why he is so full of wonder and admiration at whatever he beholds. Those who describe the Vedic age as that of the brute or the savage and consider the Vedic hymns as the songs of the rustic, uneducated, uncultured, primitive man do unwittingly pay a tribute to the people of that age by bringing out their true characteristic. Mind was not developed in them because their senses were not yet blurred, their vision not blinded as yet by passion or any mental formulation (*vikalpa*). Their vision was infinitely wide and all-pervasive *nirvikalpa* which could behold eternally (*sada pasyanti*) the highest status or manifestation of that all-encompassing reality, (*tad visnoh paramam padam*)[16] without any impediment or obstruction whatsoever.

These Aryas or noble ones, as they were called or known, always kept in view the light as their goal (*arya jyotir agrah*).[17] Even in the darkest gloom of the midnight their eyes were wide open in search of that light. The light was nowhere to be seen even in its faintest glimmer but its courier carried the reassuring message of its coming, as it came running on horseback. Not one, but two of them come running one after another and they are hailed as the twin gods, Asvins, one of whom covers the dark part of the night, say from 12 p.m. to 3 a m. (*tamobhaga*), and the other the comparatively lumionus part (*jyotirbhaga*), say from 3 a.m. to 6 a m. The resplendent Usas comes next, who is viewed sometimes as the mother from whose womb is born the Sun or sometimes as the ever elusive damsel in search of whose love comes running the rising Sun but can never get hold of her because by the time he arrives she is gone, to repeat the same trick over again next morning and so on eternally (*maryo na yosam abhyeti pascat*).[18] After Usas, comes Savita with the promise that the light will be born before long. The earth is still covered with darkness but the sky is now lighted up Soon thereafter the whole wealth of light is promised through the advent of Bhaga, who brings the happy errand that the Sun is at last coming up. Then comes Surya, the fully risen Sun

in all its splendour, removing all the darkness from the face of the earth. Then the Sun has to gather all its rays into its orb to rise up still farther and thereby foster the entire creation This is the form of Pusan, the fosterer, the gatherer. Having gathered all its rays into itself, it moves up towards the zenith and from that summit it surveys and encompasses all as Visnu, the all-pervading Lord. The journey of the light, thus ends here through its seven steps—Asvin, Usas, Savita, Bhaga, Surya, Pusan and Visnu. The entire Vedic literature is resplendent with the invocation of this light and light alone. To move from the sphere of darkness towards higher, higher light till one reaches the highest sphere of light[19] seems to be the only goal of the Vedic seers and their sole deity is the Sun, though called by different names in its different aspects.

This adoration of the Sun by the Risis of Rigveda was not just a poetic ecstasy but was based on a deep science of life, which they had discovered. Pujya Kavirajji was its modern protagonist and as is well known *Surya-vijnana* was one of his unique passion in which he had been initiated by his spiritual Guru, Swami Visuddhananda Paramahamsa. But for Kavirajji this *Surya-vijnana* would have remained completely unknown, for it was he alone who could unfold its mysteries. He used to point out that the entire creation is brought into being only through two principles viz. Agni and Soma and the Risis were fully aware of this fact and had therefore, declared that the world is a product of Agni and Soma, *agnisomiyam idam jagat*.[20] Another fact follows inevitably from this viz. *Sarvam Sarvatmakam*,[21] all is contained in all, everything contains everything, the main ingredient being the same in each. This also establishes the unity of all existence, proves to the hilt that all is ultimately one and nothing but the one.

In the Sun, these two principles inhere or rather combine into one. Pujya Kavirajji in one of his writings comments that even a child knows that the Sun can burn everything

but even the most wise man does not know that the Sun can also create everything. Through the power of Agni inherent in it, it can burn or destroy everything but again through the power of Soma which is equally latent in it, it can create whatever it likes. Agni is the power that consumes, dries up, devours everything while Soma is that which sustains, enlivens, cherishes everything by its life-giving sap or *rasa*[22]. On one side is the *ojas* which, by permeating the world, holds it by its strength while on the other hand the growth, development of everything is taken care of by Soma in the form of *rasa*.

The dream of the Vedic seers was to strike a balance between the two, Agni and Soma and that is why the Rigveda opens with a hymn to Agni and practically closes with an entire *mandala* dedicated to Soma[23]. Soma or Amrita, immortality was the cherished goal and the means to attain it was Agni. Agni is the leader, who takes one forward *(agram nayati)*[24], he is the invoker or caller *(hota)* who calls down the gods, he is the mediator *(duta)* between heaven and earth and therefore the priest *(purohita)* through whom all the offerings to the gods in heaven are despatched. As he goes forward as Agni, so he also carries down the gods from the heaven to the earth as Vahni. Though a denizen of heaven *(devo devesu)*, he has chosen to reside here on earth as a friend of humanity and so he is our nearest and dearest (*nedistha* and *prestha*) deity. The Rigvedic hymns are therefore mostly dedicated to him.

Another deity who shares the privileged position of Agni in the Vedic pantheon is Indra, who holds the key to Soma or the life-giving waters and is himself the heaviest drinker of Soma (*Somapatama*)[25]. The flow of waters is withheld by Vritra, the demon and Indra smashed him down by his *vajra* or thunderbolt and thereby makes the waters flow again smoothly. Here also the symbol is quite clear and one easily understands why Indra occupies the position of the national god of the Vedic Aryans because without his aid he can have no sustenance, being unable to grow any food if there are no rains. Thus like Agni, this second principle of Ap or the waters, which

virtually signify Soma has been invoked again and again throughout the Rigveda. As the Risis of Rigveda have climbed to the very top of heaven in search of the light or *jyotih*, so have they plumbed to the very depth of the ocean to get themselves soaked in *rasa* and have sung forth in ecstasy that 'today I entered deep into the waters, was united with *rasa*'[26] and then prays again to Agni to come forth and endow him with his *varcas* or *tejas*, vigour and strength. The combination of *jyoti* and *rasa*, Agni and Soma is a marked feature of all Vedic hymns which cannot miss the eye of any discerning reader and such words as '*payasvan*'[27] or '*svarvatir*'[28] convincingly prove their close inter-relationship.

It is to be carefully noted that not only in the mantras of the Samhita but also in their application through the performance of Yajna or Karma Kanda, these two principles occupy the primal place of importance. Yajna is to be performed by lighting the fire or Agni, which happens to be the *adhara* or *adhikarana*, the very basis of all sacrifices and the *upakarana* or the thing to be offered in this Agni is again nothing but Soma. The Somayaga is looked upon as the highest form of sacrifice, which is rather the prototype of all other sacrifices, like the Istiyaga or Pasuyaga. Yajna being the most potent agency of purification it is natural that of its two main components, Agni should be significantly qualified by the term *Pavaka* and Soma by the invariable adjective *Pavamana*. In our ordinary day to day worldly affairs too, these two viz. fire and water happen to be the purificatory agencies. It is no wonder, therefore, that the Vedic seers should choose these two alone as the principal agencies of Yajna and through this twin principle they wanted to attain that sphere of eternal bliss and supernal light (*yatra jyotir ajasram yasmin loke svarhitam tatra mam dhehi pavamana amrte loke aksite*[29]), in other words, where the Sun alone reigns.

According to Pujya Kavirajji the key to the riddle of creation lies in the Sun, which holds in harmony the two apparently opposite principles of Agni and Soma and the Vedic seers had a thorough grasp of it. He, therefore, considered them as the supreme scientists of life and not merely as idle speculators or or even profound thinkers alone. Nothing will ever satisfy Kavirajji unless he could relate it to life. He was a down to earth man, ever concerned for the welfare of the entire humankind. Even when dealing with philosophical systems, his one main concern was to find its usefulness to life. He used to point out that the vision of the Vedic seers having been lost, naturally the search started through the mind. The Atman now became an object to be seen (*drastavyah*) as it was no longer visible, it was to be sought after (*So anvestavyah*),[30] it was to be enquired about (*Sa vijijnasitavyah*).[31] This process of enquiry started even in the Vedas during its later days when the vision had already started getting dimmed.

We may here refer to one of the profoundest hymns of the Rigveda which is found almost at the very end in the tenth mandala.[32] The seer is here frantically in search of the root of creation and though all around he finds darkness he plunges into the unplumbed depths of the ocean in order to get hold of the binding knot of existence amidst non-existence. He can surmise that the seer-poets through their one-pointed chiselled mind could penetrate ultimately to the depths and must have found that desire (*Kama*)[33] was the root of creation. Still he has to end with a note of despair, which some interpret as an expression of agnosticism where he exclaims : 'Who really knows ? Who can say whence has it been born ? Whence this creation ? The gods are posterior tothis creation because they have also been created and must have therefore come only after creation. So who will then be knowing whence it all came ? If, whence this creation came, is sustained or not sustained, he who lords over it in the supreme sphere, perhaps he may be knowing or may not be knowing', I have quoted it at length to show how keen becomes the search, how deep becomes the doubt once the vision is lost and the gloom sets in.

But this gloom of the gnawing heart can only be removed by winning back the vision, for which one first takes to hearing, then to reasoning or cogitating and finally to meditating or contemplating. All these are no doubt indirect processes which are taken recourse to in order to get back that direct vision. The Vedas thus gave way to Vedanta, realistic poetry was now replaced by idealistic philosophy. Doubt is surely the mother of all philosophical enquiry and in the Upanisads we find this *vicikitsa*[34] or doubt as the starting point of all dialogues and discourses. Another distinguishing mark of this Upanisadic period as contrasted with the Vedic lies in the turning of the gaze inwards instead of looking outwards. The Self now becomes the focus of enquiry : *Katham ayati asmin sarire* ?[35] How does the self come into this body ? *Prete vicikitsa astityeke nayam astiti caike.*[36] Doubt is there as to what happens after death, some say the self remains, some say it does not. *Kasmat mulat prarohati* ?[37] From what root it sprouts forth again ? The whole emphasis is now on the knowledge of the Self : *tam evaikam janatha anya vaco vimuncatha,*[38] know that one alone, give up all other talk is the strict injunction here. From this exclusive concentration on the self alone the Indian wisdom, according to many, has lost its touch with the world and has totally neglected the material aspect, which is as much a part of reality as the ideal or spiritual.

Pujya Kavirajji, as we have already pointed out, was ever awake to the reality of the world and its suffering. While he could himself behold the true nature of existence through his unimpeded wide vision like the Risis of old, yet he was always ready to help others get that vision through ratiocination and mutual discussion. Philosophy, therefore, was a matter of deep interest to him and he made a detailed study of all the Indian systems, both orthodox and heterodox and has also left his profound observations almost on all of them. Here

again he would point out that philosophy in India is not mere idle speculation or just an intellectual or academic pursuit. The very name Darsana signifies that the goal is always a vision or direct realisation through the process of reasoning. Almost all the systems start their enquiry with the human problem of misery and try to find a way out of it. *Apavarga, moksa, kaivalya* by whatever different names it may be called, all the systems seek freedom or liberation from misery. Thus philosophy in India is always related to life and never divorced from it.

Misery is a basic fact of existence, which cannot be denied or explained away. Now while studying the suggested remedies for the removal of misery in the different systems of philosophy, Pujya Kavirajji discovered that the crux of the problem lies in the mistaken confused fusion of two apparently opposite principles viz. spirit and matter, consciousness and unconsciousness, self and the world and while offering the solution to this problem, most of the systems have tried to separate and disjoin the two even through a severe denial of one of them. It is sheer ignorance or delusion that has led to this confusion between matter and spirit and once we can get over this ignorance through a thorough discriminatory knowledge, we will come to know that 'the twain can never meet' because like darkness and light, matter and consciousness can never inhere together. Yet it is a fact in our present experience that we are finding them together. There is an indissoluble tie between the two, which is called *cid-acid-granthi.* How then to untie this knot ?

Materialists like Carvaka are also Advaitists in their own way in as much they deny the existence of consciousness as a distinct entity from matter but explain it as just an epiphenomenon or by-product of matter itself. The Naiyayikas are no better, as they, even after affirming the existence of the self, explain its consciousness not as inherent in itself but temporarily generated in it through its contact with the mind, which ceases as soon as the mind is separated

from it, leaving the self inert and unconscious almost as a stock or stone. The Samkhya is true a dualist, who keeps consciousness apart in Purusa or the Self alone and leaves Prakriti or Nature as inert matter but yet to explain the phenomenon of creation it has to own that even matter has the capacity to take the reflection of consciousness and thereby itself appear as conscious. Matter also reflects itself in consciousness, whereby the immovable consciousness appears to be moving. There is thus a mutual reflection between the two, which affects or changes the nature of each of them.

The Vedanta affirms the primacy of consciousness, which alone exists according to it. Matter or the world as such is just a superimposition on that consciousness, which is the ground or base, *adhisthana* or *asraya* of all this appearance. Vedanta, however, finds it baffling to account for the appearance of all this multiplicity on the bosom of that unity and has to bring in *maya* which is inscrutable and inexplicable in its nature, being neither real nor unreal. Vedanta rightly diagnosed the root of the malady when it affirmed that it is duality that causes all fear but in its anxiety to do away with duality it has practically denied reality to one of the two viz. the world, conceding only a *vyavaharika satta* to it to account for our undeniable experience of it.

Pujya Kavirajji used to view the different systems of philosophy as a gradual evolution of human thought in the search for the secret of existence. It starts with matter or the body, as in Carvaka and ends with pure spirit as in the Vedanta. Spirit or consciousness gradually frees itself, as it were, from its outer trappings, like the body, mind and life and finally comes out or bursts forth in its full glory through the different systems of philosophy. It is not possible to get hold of the naked reality all at once and so every system has its utility and justification and none of them is to be despised or decried or disowned. Being stationed above all, it was possible for Kavirajji to place each system in its right perspective and also to trace a developing movement among them.

Similarly in connexion with the concept of God in the six systems of philosophy, he used to point out how it has grown as a spiral or circuitous movement, sometimes disappearing and reappearing over again in a newer and richer form, as in a mountain path the snow-capped peak is sometimes visible and again becomes invisible. The Vaisesika, for instance, is not so much concerned with God but to the Nyaya He is indispensable as the creator and distributor of the results of all actions. To the Samkhya, He is redundant or superfluous, as creation and distribution of results may well be taken care of by Prakriti alone. But Yoga brings Him back again not for creation but for getting out of creation, not for distribution of the fruits of action but for the distribution of the saving knowledge, not as *karmaphaladata* but as *jnanadata* or guru. God is again dispensed with in Mimamsa, as Veda alone is competent to give jnana as well as initiate karma but finally the Vedanta re-establishes Him in His full glory as the very source of creation as well as of all knowledge.

Even after re-establishing God in His true status, the Vedanta takes away His very existence, as it were, by declaring Him as *mayika*, created by *maya*, though He lords over it and is not subservient to it like His counterpart, the *jiva*. When *maya* is removed, Isvara or God is also gone, leaving only the bare Brahman all by itself. The concept of Advaita is no doubt saved and preserved thereby but only at the cost of the world. The phenomenon of multiplicity is not explained but denied outright. Pujya Kavirajji was an Advaitist par excellence and was therefore an earnest admirer of Vedanta and its adherent too but he felt that its explanation of multiplicity as a product of *maya* was inadequate and unsatisfactory. Even true Advaita suffered if a second principle like *maya* is posited or recognised, however much it is called neither real nor unreal. Kavirajji, who was in search of the Purna Advaita, therefore, felt unsatisfied with Vedanta and found his heart's desire fulfilled when he came across the *Isvaradvayadarsana* as distinct from the *Brahmadvayadarsana* propounded in Trika or Pratyabhijna system of Kashmir Saivism.

What endeared him to the Trika darsana is, to my mind, its affirmation of *Svatantrya* or utter freedom of Siva or the ultimate reality as well as its detailed and most satisfactory explanation of the process of creation. I have already referred to the deep interest Pujya Kavirajji had in in the world existence and how keenly he felt the sorrows and pangs of the world. Another remarkable aspect of his character was his deep devotion to Isvara, his unflinching *astikya buddhi* that God exists and controls each and every movement of creation. He could never conceive of a *nirlipta, udasina* Brahman to be the basis of creation, who is absolutely unconcerned about the happenings in the world. The Vedanta has tried to keep the pure unsullied nature of Brahman intact by affirming its *asangatva*, unrelatedness, by which, on the other hand, the status of the world has been undermined, reducing it almost to nothing but an illusory appearance like a mistaken snake on a rope. The Trika, as distinct from the Vedanta, has preserved the purity of the ultimate reality, which is here termed Siva, not by affirming so much its *asangatva* as its *svatantratva*. By this unique concept both the world as well as its creator have been endowed with a supreme majesty. The world then becomes an expression or emanation of the Absolute and the Absolute also is not exhausted or diminished thereby but remains as ever in its own untarnished purity and majesty This is exactly conveyed by that wonderful couplet in which the fullness of this as well as of that is equally affirmed and it is also stated that even after the full being extracted out of the full, the full remains as full as ever.

As already pointed out Kavirajji was ever after this fullness, this Purnadvaita and he found in the Trika system a most satisfactory rationale of it. Because of his love and admiration as well as most lucid exposition of this system, he came to be known as a Tantrika, though he was as much of a Vaidantika in his practice and profession. He would point out again and again that Samkara, in his essential nature, was a devout follower of the Tantrika way though to meet the Buddhist nihilism

he had to formulate his philosophy very much on the same line, which earned him the misnomer of being a pseudo-Bauddha or *prachhanna bauddha*. Had he not been an ardent admirer of the Tantras, he could never have written such wonderful hymns like the Anandalahari nor would he have initiated the worship of the *Sriyantra* in all the four mutts he had established in the four corners of India which is still devoutly followed even to this day by all his successors along with the worship of *Candramaulesvara*.

Let us now try to have a close look into this Trika philosophy closely following its illuminating exposition by Pujya Kavirajji. As in the Vedanta, the ultimate supreme reality is conceived here also as of the nature of pure consciousness, which is termed *Samvit*. It 'is self-luminous and unaffected by the limitations of time, space and causality'.[40] It is infinite light called *prakasa* with an unstinted freedom of action called *vimarsa* or *svatantrya*'.[41] This 'Samvit is like a clean mirror within which the universe shines as an image reflected in a transparent medium'[42]. Here again one is reminded of that beautiful verse that came out of the pen of the great Sankara : '*Visvam darpanadrisyamana-nagaritulyam nijantargatam*'[43]. Thus the universe is not an extraneous thing apart from Samvit but is inseparable from it. The analogy of the mirror, as Kavirajji points out, should not be pushed too far. 'The mirror reflects an object but Samvit in its fullness being creative requires no object outside itself.'[44]

The question then may arise : if there is no object outside itself, what does this objectification mean or signify ? The objectification is nothing but me-throwing-out, which is termed *visarga* or expelling. What was compressed in itself as *bindu* or just a dot now becomes two dots or *visarga*. What was just bare '*a*' is now joined with another '*a*', that is itself and assumes the form of *a* and it is this *ananda* that is the root or source of all creation, as stated in the Upanisad too. As

expressed by Kavirajji so beautifully: 'The One becomes many, not under the pressure of any external principle but through its own intrinsic dynamism'.[45] By this intrinsic dynamism is meant the '*svatantrya*', the freedom to evolve by itself, the '*vimarsa*' the intrinsic reflective power, the '*spanda*', the heaving or throbbing which is in the very heart of *Prakasa* or *Samvit*.

Prakasa or *Prajna* is thus one with *Prana* and therefore in explaining the process of creation the first movement is generally indicated by the transformation of *Samvit* or *Prajna* into *Prana* : *prak Samvit prane parinata.*[46] This indrawing and outdrawing, inhalation and exhalation is eternally going on in the bosom of consciousness or reality, through its own free will. When it comes out, it becomes the other, the *idam*, this or the '*Sah*' he and again when it goes back there is no other but only me and me alone i.e. *aham*. In the process of coming out or projecting itself outward, the ultimate or anuttara '*a*' stretches or spreads itself as far as '*ha*' in the wide expanse of the sky as it were and then again encircles it all in the deep embrace of the dot or *bindu*. Then it has made the full circle, which is then termed as *purnahanta*[47], the full or integral 'I' which knows all its expression as nothing but itself. He is then no longer the '*mitapramata*'[48] or the limited knower of this or that thing but the '*parapramata*',[49] the supreme knower, where there is nothing outside the range of his knowing.

Thus the process of creation being a self-evolution through its own intrinsic dynamism, the outward moving 'motion seems to be initiated and multiplicity evolved within the primal unity under its own influence.'[50] 'For this reason the one always retains its unity and yet creation etc. with their infinite varieties follow'.[51] Thus from this standpoint, 'the many is as real as the one, for both are the same'.[52]

But still a problem remains and that must be faced and resolved satisfactorily. The moot question is: 'how does creation as a *vikalpa* emanate from *Samvit* which is pure and free from all *vikalpas* ?' The Vedanta answers it by saying that

it does not so emanate but is part of a beginningless process going on within the domain of matter or *maya* and superimposed on *Samvit* or Brahman which reveals it—a process which is not in any way initiated by it'.[53] The pure *nirvikalpa* status of Brahman is thus preserved no doubt but the emanation of *vikalpa* is practically denied or dismissed.

As Pujya Kavirajji points out, "the attitude of Agama is different. It believes in *Svatantrya* or power in the *Samvit* to generate movement, though it is only *abhasa*, and externality is only apparent. The universe is within this power and power is within the Absolute. When power is supposed to be dormant, *vimarsa* is held to be dissolved in *prakasa (antarlina vimarsa)* (*cf. mayurandarasopama)* But when power awake, as indeed it always is, the supreme consciousness remains conscious of Itself".[54] Samvit is thus "*prakasa* as well as *vimarsa*—it is beyond the universe *(visvottirna)* and yet permeates it *(visvatmaka)*. The two aspects constitute one integral whole".[55]

Vikalpa thus wells up from the very heart of *nirvikalpa* at its own free will, yet leaving the *nirvikalpa* as it is. This we cannot realise so long as we are drifting along the currents of *vikalpa* and we also cannot realise it if we get back to the state of *nirvikalpa.* The realisation, therefore, can come only if one can stand in the middle. The mid-point being revealed we attain *cid-ananda, prakasa* as well as *vimarsa* together simultaneously. This mid-point, Pujya Kavirajji used to emphasise time and again, by describing it as the *Ksana* or the supreme moment, in which the entire universe is truly known to evolve in its fullness *(ekasmin eva ksana sarvam jagat parinamam anubhavati*).[56] The *Ksana* or the moment alone is real and eternal, time or the flow of the past, present and future in which we are all drifting is a creation of our mind (*Ksanastu vastupatitah Kalas tu buddhinirmanah*).[57]

As already pointed out, Pujya Kavirajji's entire concern was about this ailing world, suffering humanity. Philosophy was not to him a pastime or idle speculation. He tried to

find the solution of all the ills that time brings to us. He was ever looking forward to that revelation of the supreme moment in which the process of time would cease, yet the world would not cease thereby but will be revealed in its full glory and real nature. One must go beyond Prakriti, beyond Maya, beyond even Mahamaya to the realm of Sakti, where manifestation in its true nature freed from the last vestige of *acit* or inconscience first comes out. Then and then alone the entire world will be freed from the thraldom of time, the true kingdom of God will be established on earth. Whether this is all an idle dream or mere nonsensical speculation is for every one to judge but one thing is certain that if freedom or *mukti* is not a chimera it can be truly achieved in its fullness only by the path delineated by Pujya Kavirajji, which he fondly used to call the path of Akhanda Maha Yoga, the integral supreme Yoga.

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Mm. GOPINATH KAVIRAJ : A BRIEF LIFE SKETCH

Mahamahopadhyaya Pandit Gopinath Kaviraj was born in a pious Bengali Brahmin family on 7th September, 1887 in the house of his maternal uncle in a village called Dhamrai, in the District of Dhaka, now in Bangla Desh.

He passed his entrance examination from Dhaka, I.A. (Intermediate) and B.A. from Maharaja's College, Jaipur with all academic distinctions and under the care of Dr. Arthur Venis the then Principal of the famous Government Sanskrit College and got the M.A. degree in Sanskrit from the University of Allahabad in 1913, standing first in order of merit.

He was soon appointed Librarian of the famous Saraswati Bhavan Library of the Government Sanskrit College, Varanasi and whole-heartedly started his career of research. He declined to accept the Professorship offered to him even by Late Sir Asutosh Mukherjee of the Calcutta University and also did not accept the offer of the coveted post of Professorship in the Deptt. of Oriental Studies, London University.

As the Librarian of the Saraswati Bhavan he delved deep into the so far unexplored wealth of learning and edited and got published about seventytwo books under the Saraswati Bhavan Text and Studies, which opened for all a new horizon in the field of Indological studies and research.

For 23 years he served the Government Sanskrit College, Varanasi first as Librarian and subsequently as Principal, till he voluntarily retired in 1937 in order to devote himself fully in his life-long pursuit of spiritual studies and intense *sadhana* under the guidance of his Guru, the great Yogi Paramahansa Swami Visuddhanandaji of Varanasi.

The Government of India conferred upon him the title of Mahamahopadhyaya in 1934, Coronation Medal in 1937 and the title of Padmavibhusana in 1964. Many an Indian Uuiversity honoured itself by bestowing upon the great personality the Degree of Doctor of Literature (honoris causa). Although he was completely disinterested in any kind of worldly distinction and personal honour, various certificates of honour and degrees were heaped upon him one after another by the Government and different well-known institutions.

He left his body on 12th June, 1976 in the holy city of Varanasi.

A FEW OF HIS IMPORTANT WORKS

Title	*Language*
1. Bharatiya Samskriti Aur Sadhana	*Hindi*
2. Tantric Vangmaya men Saktadristi	*Hindi*
3. Tantric Sadhana O Siddhanta	*Bengali*
4. Sri Krisna Prasanga	*Bengali & Hindi*
5. Kashi Ki Saraswat Sadhana	*Hindi*
6. Patravali	*Bengali*
7. Sva Samvedan	*Bengali & Hindi*
8. Akhanda Mahayoga	*Bengali & Hindi*
9. Sri Visuddhananda Prasanga	*Bengali*
10. Tantric Sahitya	*Hindi*
11. Sadhu Darshan aur Sat-Prasanga	*Bengali & Htndi*
12. Vijignasa	*Bengali & Hindi*
13. Bharatiya Sadhanar Dhara	*Bengali & Hindi*
14. Puja Tatva	*Bengali & Hindi*
15. Tantra aur Agam Sastrer digdarshan	*Bengali & Hindi*
16. Sri Sadhana	*Hindi*
17. Sahitya Chinta	*Bengali*
18. Amar Vani	*Bengali & Hindi*
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